

THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, APRIL 2, 1904.

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56th Anniversary of Modern Spiritualism.

ANGELS DRAW THE VAIL.

The sunrise angels draw the veil
That hid the heavens from sight;
The armies of the skies prevail,
For God speeds on the right.

Earth hears the mighty voice of God,
And from its night upsprings;
And love and wisdom fly abroad
With morning on their wings.

The fetters break—the shackles fall;
The bars of death are riven:
Sweet hope and mercy comfort all,
And earth communes with heaven.

Then let us greet the angel throngs,
And own dear heaven's control;
And celebrate, with holy songs,
The Sabbath of the soul.

The morning bells of Paradise
Chime to our hearts delight;
We hear the voices of the skies,
The melodies of light.

We see the white cathedral spires,
Upbuilt in Heaven above;
We hear the saintly angel choirs
Chant matin hymns of love.

'Tis sunrise in the Morning-Land,
And with our inner sight,
We see the white-robed spirit-band
Aglow with glorious light.

Above the fading sunset gold
Celestial Spheres outshine;
Come, holy spirits, come and fold
Our longing souls in thine.

With kindled heart and quickened
mind
The angel-world we see;
And oh, our spirits seek to find
Eternal life with thee.

So may our hearts rejoice today
That truth has been revealed;
To guide us mortals on our way
To heaven's elysian field.

FIFTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM.

W. T. JONES.

Fifty-six years have come and gone since the advent of Modern Spiritualism. An event which has caused much rejoicing on both sides of life.

It is the grandest and the most important to the general welfare of the children of earth in the his-

tory of the world. Fifty-six years ago figuratively speaking a child was born, not in an age altogether of ignorance and superstition, but rather born in the noon-tide of the nineteenth century, at a time when men boasted of having attained a high degree in useful knowledge in philosophy and scientific lore.

Over the cradle of this infant, Angels is said to have kept their vigils. Who were these angels? none other than the great and good,

lost still lived, and being alive—were saved.

A few, of the many who went to the home of the Fox family at Hydesville, to listen to the mysterious sounds produced in the presence of the little girls, returned to their homes and to their societies who had sent them for the purpose of investigation, fully convinced that tidings had been received from the Spirit world.

No sooner was this fact proclaim-

lished and popular colleges and churches to throw open their doors and bid it welcome; no kind word from the clergy except at the peril of losing position and salary. Professional and scientific men scoffed at it and the public press with a few honorable exceptions ridiculed it.

Modern Spiritualism had a humble beginning. It came not amid the clashing of steel, the smoke of battle or any gorgeous display. It did not have its birth within a frescoed walled cathedral or in a palace of wealth. It was not given to men of learning, to ambitious statesmen or to the intolerant priesthood to first hear the tiny rap, but to the lowly, the humble, the unassuming and unpretentious; happy childhood.

Years have crept on; and each has added its force; each has recorded its victories; and its achievements; has proved spiritual philosophy to be the greatest factor known in the evolution, elevation and the reformation of the race. And to my mind, no one can review the history of the world's progress during the last half century without being profoundly impressed with the marked influence Spiritualism has had upon the religious thought and practical life of the people.

The progress of the past 56 years portends the future; and if we are true to the principles we advocate, relating ourselves to other movements, and those who are striving in a practical manner to better the condition of the race, socially, religiously and spiritually. This can only be accomplished by a united and determined action and perseverance.

Let us rejoice and be glad that it is our privilege to be numbered with those who have received the angelic tidings—that there is no death and eternal darkness—but that life, light, and eternal progress is the heritage and birth-right of every human being.



THE BIRTH PLACE OF MODERN SPIRITUALISM.
The Home of the Fox family, where the Raps and Knockings were heard in the year 1848.

the Washingtons, the Franklins, the Paines, the Newtons, the Leaders and teachers of the race, together with the great host of Fathers, Mothers, Sisters and Brothers, who had passed over to find a world different from that which had been taught them. These had found their way back to earth and had succeeded in establishing a line of communication between the two worlds. Hence, the rejoicings over the demonstrated fact, that those who had been mourned as dead and

ed to the skeptical world than theological Herods issued their decree of death and banished over the infant couch the already blunted sword of intolerance.

Spiritualism has had many obstacles placed in its pathway; many erroneous teachings and practices to overcome; prejudices and customs of many generations to impede its progress. Nay, more. Let us remember this fact, that Modern Spiritualism had no trained Ciceros to champion its cause; no estab-

AN APPEAL FOR PROPER EDUCATION.

BY AURIN F. HILL

EDITOR JOURNAL:

Education is the key that unlocks to the minds of mankind, mysteries of the ages. Proper education leads us to avoid waste, needless, useless toil.

Education has produced machinery, so that the labor has been decreased while production has multiplied.

Proper education will teach mankind how to distribute and properly enjoy the good products of machinery, labor and nature, both of beasts and mans production.

You can see the improved systems of production and in some cases improved distribution.

Crime has increased because the penal laws have been increased; surely this was done to fatten the lawyers purses; from the judge on the throne to the shyster, of less success.

Turn to the college and see the tricks taught there to rob and plunder, the uneducated useful workers.

By proper education all races are escaping the bondage of the learned in, and from colleges.

Rapid is the progress of public school education. I hope to see public schools improved by being made practical in all departments; from the first day at a public school to the last, for boys and girls, men and women.

I am sure practical education is the trend of thinking, acting and working in Boston, Mass.

The prisons are filled with the most ignorant class, except in a few cases.

I hope the thinking, acting and those working for practical, useful education in public schools in Boston, Massachusetts, may extend into the country near and about Francis B. Livesey.

Educate to destroy the hovels and slums, and crime, will be stayed. We are in a system of warfare such as the history of mankind has no record.

As soon as the people are properly taught in schools, colleges, libraries and through public service, and publications, the people can be glad and rejoice because of proper inventions and enjoy the pleasant labor of a happy and prosperous people, the people properly educated in public schools.

STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street

Brief Outlines of the Public Work and Portraits of some of the Prominent Workers in the State of California.



THE LATE THOS. G. NEWMAN

The 'Souvenir Number' of the JOURNAL would be incomplete without the likeness of its former Editor and founder: our beloved Brother, Thomas G. Newman.

He is still with us in spirit, and has on several occasions since his transition, manifested his undiminished interest in the publication he loved so well, and those connected with it. His manifold friends throughout the land will be glad to see the well remembered features, heading the line of worthy workers, who made the world brighter and happier; by transmitting to mankind the sights and sounds of another sphere. Angels guide them all aright!

He gave two messages during the Anniversary exercises on last Sunday, through Mrs. Seal and Mrs. Wermouth: full of love to his wife and encouragement to those who have taken up his unfinished work on the JOURNAL.



J. SHAW GILLESPIE

J. Shaw Gillespie occupies the most important office in the gift of the Spiritualists of California; that of State President. His genial disposition, business tact and executive ability, makes him a moving genius in all that he undertakes. His active presence in the People's Church is a strong factor in the upbuilding of the society; and his smooth sympathetic voice often heard in song; is a source of inspiration to the Pastor, as well as pleasure to the audience. Mr. Gillespie is also president of the Philosophical Publishing Company.



MRS. SARAH SEAL

Mrs. Sarah Seal, the subject of this sketch, is by many Mediums in California called 'Our Mother.'

Her public work began in San Diego, twenty-two years ago.

Obedying the Master's call: 'To go forth and preach the gospel of Truth; Heal the sick in body and mind; Open the eyes of the blind to spiritual perception; Comfort the afflicted; Give strength to the weak; Courage to the failing; and prove that life does not end with the change called Death.'

But that there is power in all men to progress to higher and better conditions.

Mrs. Seal is a speaker of ability; and one of San Francisco's best Message bearers.



ANNA L. GILLESPIE

Mrs. Anna L. Gillespie has been in the spiritual work for eighteen years. For five years she was pastor of the Lockport Spiritual Society, and for six years of the Spiritualist Society of Port Huron, Mich., where she had a very flourishing Children's Lyceum. She has had much experience in Reform School and Prison work in the Eastern States. She came to California in January 1900, and immediately took up her work, for human upliftment. In the beginning 1903. She founded the Peoples Church in

San Francisco, over which she is Pastor, and which, under her ministrations is steadily growing and in a prosperous condition. Her vacations are spent at the Eastern Camps. Is open for engagements to lecture and to officiate at funerals. Residence, 1101 O'Farrell street.



MRS. S. S. LILLIE

Mrs. R. S. Lillie who is well known throughout the ranks of Spiritualism. For the past seven years has been the settled speaker for the Progressive Spiritualist's Society of San Francisco, beginning her services with that society in February 1897. Her inspirations are always educational, and uplifting. During this time she has three times returned to her former fields of labor, in the East, and Northwest, where, since 1877 she has been a constant worker. During ten years of her public work, her home was in Massachusetts, permanently settled with the Boston Spiritual Temple society of Boston. Although some of the time settled with one society, her work has been in a great degree outreaching and itinerant.



JOHN T. LILLIE

John T. Lillie began the work of teaching Spiritualism and inspiring to a higher life through singing its philosophy; even before he met Mrs. Lillie. Since that time his work has been a most important one; his voice is a rich baritone.

His words always clearly enunciated, have given consolation to thousands of sorrowing ones.

Mr. Lillie is genial, companionable, and versatile. Not the least of his gifts, is that of mediumship in diverse phases, though used only in the quiet of his home.

Many have learned to value highly, the counsels of the beings, who have made their distinct personality clearly manifest through his instrumentality.



PROF. FRED P. EVANS

Prof. Fred P. Evans, the well known Medium for Independent Slate Writing, commenced his mediumistic career in this city nineteen years ago, and has been continuously before the public since that time. His slate-writing experiments with Governor Booth, Senator Stanford, Prof. Alfred Russel Wallace, Sir Thomas McIlwraith and others attracted the attention of the various Psychological and Psychical societies of the world and his services have been sought for in all colonies in Australia as well as throughout the United States. Numerous illuminated testimonials from Australia and this country attest his success. Prof. Evans has recently returned from a seven years Eastern trip, six years of which he spent in New York city. Reports of his work then were published in all the Spiritual Journals of the world, as well as in many of the Metropolitan dailies of the East.



MRS. ADDIE L. BALLOU

Mrs. Addie L. Ballou, is well known wherever Spiritualism has a hearing as speaker and writer, she having begun her public work over fifty years ago and having extended her field throughout the principal States, British Columbia, New Zealand and Australia. She was a delegate to the world's first Convention of Spiritualists in Chicago in 1863. She was also a National and State of California delegate to the International Psychical Convention in Paris during the Exposition. She has been for many years largely identified with philanthropic work, particularly the higher advancement of women, legally, politically, financially and socially.



MRS. H. A. GRIFFIN

Mrs. H. A. Griffin is widely known and highly esteemed both as a private and public medium.

Her gift descended as a rich heritage from her mother's family; her phases of mediumship being Clairvoyance, Clairaudience and Trance. Her work has mainly been devoted to the societies of San Francisco, Oakland and San Jose, where she is now permanently located. Her unassuming method coupled with earnestness and devotion to the cause of Spiritualism; and her convincing messages are winning for her a host of friends and proving a blessing to the cause she advocates.



DR. SOL. PALINBAUM

Dr. Sol. Palinbaum whose genial countenance heads this sketch, is the 'Father of Spiritualism' in Oakland. The Doctor has been a medium, for Trance, Test and Healing for the past twenty-five years, some of his cures, bounding on the miraculous. Many of the physicians of Oakland sending their cases to him for a diagnosis. Quite a number of the Pacific Coast renowned mediums, developed their gifts under his cure and instructions. At the present time the Doctor is bending his efforts towards building a Spiritual Temple, and he kindly asks all Spiritualists for voluntary contributions, promising them something to be proud of when his life's work is done. Address, 856½ Isabella st., Oakland, Cal.

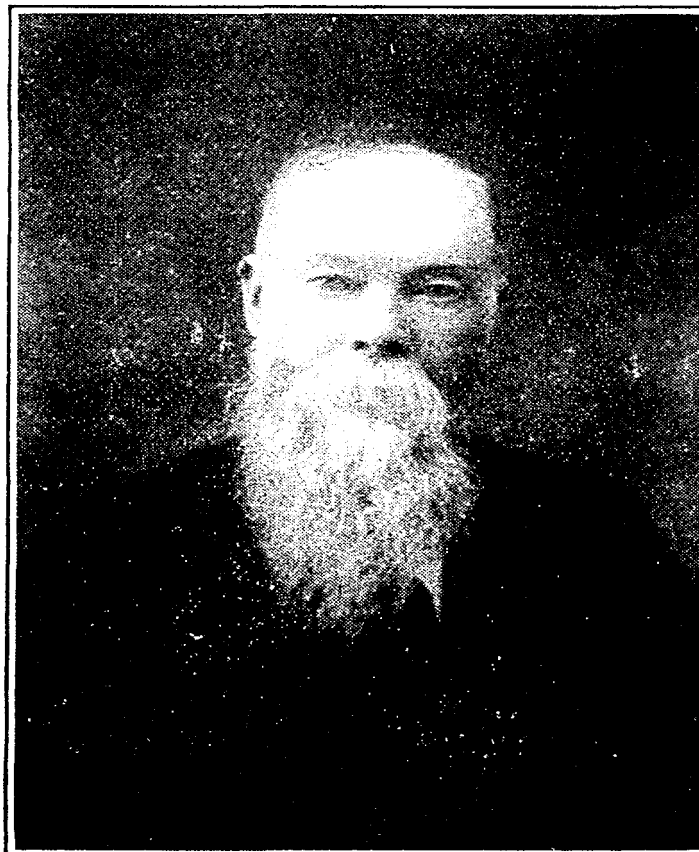


MRS. ANNIE E. WADSWORTH

Mrs. Annie E. Wadsworth has resided in San Francisco thirty-five years, during seventeen of which time she has been a Spiritualist.

About fifteen years ago she became identified with the Children's Progressive Lyceum and for a number of years has been its conductor.

She is Secretary of the Ladies' First Spiritual Aid Society and is Treasurer of California State Spiritualists' Association. Also a Director of the Philosophical Publishing Company, and its present manager, and having charge of the Occult Book Store, 1429 Market St.



W. T. JONES

W. T. Jones became a Spiritualist in 1865. Found congenial work in the Children's Lyceum in the city of Chicago, where he served as conductor eight years. Continuing in the work after coming to the Coast; assisting in the organizing of the State Association, the Ladies' Aid Society, the Mediums' Protective Association, the Sunflower League and the Mission Lyceum.

Served as presiding officer in societies in Chicago, Michigan, Washington and San Francisco.

At present, is secretary of California State Spiritualists' Association, secretary of the Philosophical Publishing Company, and Editor of the PHILOSOPHICAL JOURNAL.



MRS. CARRIE WERMOUTH

Mrs. Carrie Wermouth's mediumship is of a very satisfactory nature; she is Trance and Inspirational medium. She believes in the existence of certain faculties in human nature as part thereof, which, when cultivated, enables spirits to intelligently communicate with man and so to demonstrate their identity with their former earth lives.



MRS. SADIE EBERHARDT

Mrs. Sadie Eberhardt has for many years been a well known worker in San Francisco; possessing rare ability as a platform message bearer; she had the pleasure of being one of the first presidents of the Ladies' Aid Society; and for more than six years, has conducted public meetings in her own hall at 3250 22nd street. She is Clairvoyant, Clairaudient, Trance and is a good Psychometrist.



DR. W. H. DAVIES

Dr. W. H. Davies is a mechanic of skill and ability; and in addition to his daily occupation; has had opportunities to display the powers of Spirit healing, which he possesses in a remarkable degree. He is identified with the Mediums' Protective Association and is its honored treasurer.

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W. T. JONES SecretaryMRS. ANNIE E. WADSWORTH.
BUSINESS MANAGER.W. T. JONES.
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, APRIL 2, 1904

THE GREATEST BROTHERHOOD.

W. P. PHELON, M. D.

So long as man is a human being; so long will the spiritual consciousness with earnest desire and hope, seek unity of knowledge and action.

Even animals herd, and this as the reflection of spirit influence on the material, and is involuntary rather than voluntary on the part of the physical conditions. It follows instinct and does not in any particular sense rejoice in companionship, for the feeling that belongs to and is born of the spirit as the impress and promoter of self-denial, is not a large factor in selfish greed and annihilation.

In the simple animal development, Self is the all pervading factor of activity. All things else must yield to it. Whatever shall momentarily engage the attention, seeming pleasant to the material plane and gratifying any of the five senses is the thing for the animal. But the Spirit is not satisfied to claim the whole, but seeks ever to divide the pleasure of gratification with comrades who can sympathetically enjoy. To the spirit the half is better than the whole when shared with congenial, appreciative companions.

So long as we are disunited, and separately self-seeking, we are creating in both the visible and invisible realms, a feeling of opposition, which grows stronger and stronger as we increase our own momentum of individuality. To that condition, by the very essence of its existence, is necessarily drawn all other warring and upsetting forces. Singly, they hold but little energy, but like grains of sand they will weigh in united action at the last, a ton. It is strange how long it has taken man to learn this lesson of unity from the physical world; as he will not let go of the physical, and look toward the spiritual side of himself, he must receive the chastisements that are the inevitable consequence. When it does come home to the time and place, from the spiritual side of


himself, he perceives a new view for his contemplation. This does not help the physical self as a center of action or a starting point of force; but it holds unity of harmonious action as the main impulse and condition of living.

In true spirit action, we must not forget that "Love is the fulfilling of the Law." Under the impress of the Spirit we become desirous of being of some service to all our fellows, even if it is no more than eating at the same table. When ever we have come to this point, it is no longer possible for us to hold enmity against our fellows even in behalf of our most carefully tended feuds. What they may do, often causes annoyance but never that unrelenting setness, we know as hatred, like the hardening of a plaster mould, binding into an immovable and inflexible limitation; influencing even antral conditions, and causing sometimes, lasting conditions to both hater and hatee.

The loving desire that our brother shall be as ourselves, is the natural outcropping of spirit unity of action on all planes. Man, who at the best and highest is naturally a Spiritualist, seeking the loving co-operation must be guided thereby. It does not need that an argumentative propaganda should be made. But we learn to be willing to work harmoniously.

"The Busy Bees" of this city, have just demonstrated by practical example, what loving unity can accomplish. The very corner stone of Spiritualism should and must be loving Brotherhood; more than that it is the s one hewn without hands for the perfection of the whole. It follows that its mission, first, last and all the time is the confirming of the Spiritual Brotherhood. This Brotherhood comes to us through man. It is a natural growth. It needs no forcing. It is found among all peoples and nations; kindreds and tongues. If its tenets are adhered to, we shall at once perfect the Greatest Brotherhood in every sense the world has ever known. Its capital city, at Headquarters, was described by medium John while on the Isle of Patmos in the last chapters of "Revelations."


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Anniversary News received too late for this issue will appear next week.

Extra JOURNALS of this week's issue may be had at the Office at 10c. per copy.



 The Editor is not responsible for the opinions of correspondents.

CHRIST A GOD, NOT THE GREAT ALMIGHTY GOD.

BY JOHN MURPHY

[Continued]

Hafed had many a conversation with Jesus in the Heavenly country, he ascribes to him the honor due to a God. All this, and much more, was told to several gentlemen in Glasgow, Scotland, by Hafed's spirit, though a medium, in a series of nearly 100 sittings, extending over a period of 6 years.

The communications were of the most exalted and highly spiritual character, and the sittings were always closed with prayer and benediction; leaving no doubt on the minds of the sitters, as to the genuine truthfulness of the narrative, and the exalted character of the communicating spirit, beside all this, the old Hebrew prophets, who were all mediums, predicted the coming of the Christ.

To answer Mr. Cowen's objection to the Immaculate Conception, I quote him the words of Isaiah the Seer, as recorded in his book, 7th chapter and the 14th verse; "Therefore the Lord himself shall give you a Sign, Behold a Virgin shall conceive and bear a son, and shall call his name Emanuel" (or God with us,) again, the same medium says: For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder and his name shall be called; "Wonderful, Counsellor, the Mighty God the Everlasting Father, the Prince of Peace."

The prediction of the "Immaculate Conception" and their fulfillment, as recorded by the Evangelist Luke, ought to convince any true and Christian Spiritualist, of Christ's miraculous birth, instead of detracting from the beauty and spirituality of his life, the wonderful birth should increase one's estimate of the person thus born.

To my mind there is nothing far fetched, or extremely incredible in this wonderful birth. All true Spiritualist and every sane man admits that God the Great Spirit, the Creator of all things, is the source of all life. If the physical body of man can transmit the life principle to the germ in the womb, why should it be thought a strange thing, or impossible for the Father of all beings to impart the quickening influence to that same germ in the womb of a Virgin? Nothing else, it seems to me would have been

right under the circumstance, when the Savior of the World had to take the deity on him our flesh in which to manifest, "Why should it be thought incredible that God can raise the dead?" was once asked, and we may say, "If God can give life to a dead body, he surely can give life to the germ of life in the living body."

The Christ never claimed for himself absolute Deity, or absolute equality with the creator of all worlds. He always spoke of Him as His Father, and said: "My Father is Greater than I."

Paul, who was a medium and seer, regarded Jesus of Nazareth as far exalted above the sons of men, and so did John the Seer, of Patmos, so did the early Fathers of the Christian church; so have all the great minds that have since lived, except a few scientists who were destitute of the spiritual faculty, and some others among the philosophers and writers, whose early training or environment cause them to disbelieve everything called spiritual.

But why this anxiety and this effort to lower the standard the Divine Standard of the Christ to that of a mere man? Surely there is nothing to be gained by it, but the reverse, why should any Spiritualist, especially seek to take away the unspeakable consolation and comfort which the millions of our race, living and dead have derived from their faith in the divinity and power of the Lord Jesus Christ, and his infinite love and saving power? Such writers in their trying to differ from the majority, do themselves more injury than they are aware of, some of these have gone so far as to declare that there was no other God but the Deity in Man.

This absurd and blind self conceit, found in some Spiritualistic writers is what disgusts all devout minds, and causes them to turn away from Spiritualism, and to brand it the work of the Devil. Strange and marked must be the mind that entertains such notions. If there be no God outside of humanity, then humanity must have created itself originally, this is the climax of absurdity.

Never shall the glorious truths of Spiritualism, such as spirit return and spirit work in this world find a welcome in rightly constituted and devout minds, until all Spiritualists become true believers in the Christ of God, as a spiritual potentate, manifesting the Deity in human flesh, and giving his life for the worlds redemption and salvation.

The spirits who deny the Divine Nature and preexistence of Jesus Christ, are lying spirits, (there are legions of these,) not to be trusted, this kind never liked the Christ, and never will.

Christ a mere medium! Was there ever a medium who could raise the dead, subdue the tempest, feed hungry multitudes with a few morsels of vituals, or speak truthfully of the glory had with the Eternal One in a former existence? Not one.

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BY JAMES HENRY FOSS

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Societies and Meetings

Society of Progressive Spiritualists

Opened their meetings November 1, at 8 p.m., Covenant hall, Odd Fellows Building, corner 7th and Market streets, San Francisco, with Mrs. R. S. Lillie as speaker, Miss Alice Severance, pianist. Seats free. All are welcome.

A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. MRS. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p.m. E. W. BRIGGS, Sec.

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| | Earth | Earth | Aug. 23 to Sept. 23 |
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THE DAY WE CELEBRATE.

The 56th Anniversary of Modern Spiritualism was celebrated in this city on Sunday the 27th inst. in a creditable manner; despite the prevailing storm.

An elaborate program, arranged under the auspices of the Executive Committee, of the State Association, was carried out with but a few exceptions. At 10 a. m. a conference was held in Sunflower hall, presided over by Mrs. Sarah Seal in her usual genial manner and ability.

Those who braved the storm were well paid for being present. As all were called upon, in turn to add their testimony to the benefit of knowing of the continued life versus blind uncertainty. Many good things were said.

AFTERNOON SESSION.

Steinway hall, 223 Sutter street, 1. 30 p. m. was fairly well filled with an intelligent and anxious faces eagerly waiting for the feast of good things which were in store for them. Following an instrumental selection by Mrs. A. S. Norton, Mr. J. Shaw Gillespie delivered the address of welcome, closing by briefly reviewing the history of the spiritual movement as a factor in liberalizing the minds of the people and freeing them not only from the thralldom of erroneous teachings of the past: but that it tends to broaden the orthodoxy in the dominant religions of the day.

After music by the audience Mrs. Sarah Seal was introduced who made the main address of the afternoon; tracing the history of the raps and other manifestations of spirit intelligence at Hydesville N. Y. in 1848

She told of the intolerant spirit which prevailed at the time among those in authority, saying: That injustice held sway; as regards equality of the sexes, until the angel world declared the law of equality to be a fundamental principle innate in the race.

She eloquently pointed to the fact, that the popular sentiment of today, is in favor of equality of the sexes; that every profession is open today for woman as for man.

Mrs. D. N. Place spoke of the Ideal Spiritualism; its teachings and influence upon the individual; tending to develop a more perfected manhood and womanhood.

Every sentence were gems of helpful thoughts which were listened to with marked attention. Miss Jessie Gardiner and Mr. J. Shaw Gillespie rendered a duet which was well received and deserves a special mention, Mrs. Carrie Wermouth followed with a number of well defined messages to strangers. Mrs. Mary A. Wells the next speaker said: That while she has for the past few years devoted her time in another line of work, that she is no less a Spirit-

ualist, that she is conscious of being a spirit, here and now.

An original anniversary poem of merit was given by Mrs. Elizabeth M. Cambell, after which Mrs. Dora Akers gave many remarkable messages. Mr. A. S. Howe sang one of his favorite songs in his usual good style, Mrs. Howe following with messages as did Dr. Stewart Ellis of Oakland with messages and clear descriptions of the spirit giving them. The audience sang "Nearer My God to Thee," when Mrs. C. J. Meyers of this city and Mrs. Amanda Smith of Oakland each gave messages which closed the afternoon session.

EVENING SESSION.

Opened with a musical selection by Mr. Fred Bruener (violin) Mrs. A. S. Norton (Piano.) Mrs. R. S. Lillie in an address, reviewed at length the advent of a New Gospel which has caused during fifty-six years so much of rejoicings, and which has in a great measure revolutionized the thought of the civilized world; respecting the mission of man upon earth and his relation to the future. Miss Jessie Gardiner sang very artistically a solo with violin-obligato accompanied by Mr. Fred Bruener. The next number was one of the best on the program being a trio specially arranged for the occasion by Miss Alice Severance, entitled: "Spirit Immortal" from Attila by Verdi and rendered by Miss Alice Severance, Mr. C. H. Wadsworth and Mr. John Koch. Mrs. Addie L. Ballou followed with an address full of interesting reminiscencies covering a period of more than fifty years and in many lands. After a song by the audience Mr. J. Stitt Wilson the popular orator and reformer who in his inimitable style and earnestness held his audience in rapt attention for an hour. Space will not permit our giving even a synopsis of his very able address at this time. Watch the future issue of the Journal for a rich treat. After the closing song Mrs. R. S. Lillie pronounced the benediction and thus closed the very interesting celebration of the 56th anniversary; though it did rain.

CALIFORNIA'S WESTERN EMPIRE.

Few people realize that the State of California has an area as great as eight of our principle Eastern States, and that is the great land of opportunity of today. The New York World, with its issue of Sunday, March 20, published a special California supplement, entitled "California the Empire State of the West," and handsomely illustrated in colors. The cleverest writers of the Pacific Coast have contributed to this issue of The World, and every story is written in a popular vein, with none of the

characteristics of boom literature.

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No part of the Sunday World has been sacrificed for this supplement, but it is carried in addition to the regular features.

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Now is the time to live the spiritual life; and here the place to live it in; and there never will be a greater opportunity, than now, for us and for those who walk with us in our daily lives.

Let us teach them as well, by sending out our kind and loving thoughts to them. They must use common sense and think for themselves, and not borrow the opinions of others nor yet buy them ready made.

Look for good in all things and in all men and women, "that the days may be long in the land."

Cultivate the art of listening without impatience to prosy talkers and of smiling at the twice told tales.

Remember dear readers no power can ever take away from you, that which you have received from the higher forces, the God within you—the all good.

How many of us go into our silent chambers and ask the spirit of all good to be with our enemies.

Dear ones you must do this, you will have to do this; if you want to become a spiritual man or woman.

Let us true Spiritualist; practice what we preach; and then others will be better for our living; and thus we will not have so much jealousy, and prejudice towards one another; all will be love, truth, and happiness.

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Please notice.—All persons having books left at the Occult Book Store 1429 Market street, on sale, please call for them. A change having been made in the management.

Mrs. Anna L. Gillespie, Pastor of the People's Church, has been seriously ill for several days past. Much to her regret and also to her many friends, she was unable to fill her engagements on the program at the Anniversary on Sunday. We are glad, however, to be able to announce that she is improving, and will soon resume her duties.

Henry Harrison Brown discoursed the theme of "Self-built Prisons," last Sunday evening in Memorial Hall, Odd Fellows' Building. He claimed that while it was possible of others to limit our physical liberty, only ourselves could fetter the soul. Bunyan in prison was soul free, and wrote his immortal book in this spiritual liberty. We alone can build the real prison, and we build it under the architect of Fear, out of beliefs, prejudices, dislikes, falsehoods, pettiness and meddlesomeness. The worst prisons are built out of hates, indecision and fears of self. Freedom means self-trust and self-reliance. He who lacks these is in the only real prison. Believe in, and trust in yourself, opens every prison door.

The Hermetic Brotherhood.—The Thursday evening open meeting of the Hermetic Brotherhood, on March 25th, presented an old subject in a new and novel form. The subject for the evening was, "The Holy Grail." The poet Lowell's inimitable lines were rendered by Prof. Thaddeus S. Fritz, as he only can; while Prof. L. A. Darling, at the piano, was filling the parlors with a background of low, sweet, thrilling, improvised music for a description unequalled in subject or style. At the proper places, the rich voice of Mrs. Francese Rogers added emphasis, melody and volume to the total. The surging waves of harmony coming at last to the climax, caused all the listeners to realize in what a broad, high sense we are "Our Brothers' keepers."

Election Notice.—The annual meeting of the members of the Society of Progressive Spiritualists will be held, Sunday, April 17th, at their office, 3322 17th street, at 2:30 p. m., for the purpose of electing a Board of Directors for the ensuing year, and the transaction of such other business as may come before the members of the Society.

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The Peoples' Church Social was well attended Monday evening in Sunflower Hall. Mrs. Billings, Mrs. Briggs, Miss Bottomly and Mrs. Clara U. Myers, master of ceremonies. Games were introduced in which all present took part and made the evening pass off pleasantly. Our good friend Mr. Rider who at all times is ready to contribute to the pleasure of others, gave "When the Frost is on the Pumpkin," by J. Whitcom Riley; and Miss Jean Gibson displayed a wonderful memory by reciting "The Dukite Snake." These socials are becoming more attractive, especially with the young people. Watch out "for 'em."

Rummage Sale.—Under the auspices of the Ladies' Aid Society, will open on Friday, the 1st inst., at 442 Sixth St.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, APRIL 9, 1904.

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No. 15

THE NINETEENTH CENTURY STAR.

Mrs. R. S. Lillie

Were I asked, which was the fairest,
The whitest, grandest and best,
Of the many gifts and treasures
With which the world was blest;
In an age replete with wonders:
In a century grand and bright;
Which gift like a star in splendor
Excelled in glory and light.

Which shone with a glory resplendent
With light which was all its own,
A color and beauty in it,
Which the world had never known,
A radium from the center,
Of life and eternal force;
To light up all the waste places
And down through the ages course.

I'd say, that blessing was greatest,
Which had turned mankind away,
From the darksome night of error,
To the light of eternal day.
I'd say that star was brightest,
Which had lighted up the gloom
And penetrated the darkness,
Which had overhung the tomb.

I should say the gift of knowledge,
Of life, and endless being,
Of the mighty hosts around us,
Our dull eyes now are seeing.
A knowledge of life immortal
Is brightest and best by far,
So great white light I will call Thee.
The nineteenth century Star.
A star in the East when rising,
The wise men followed, they say:
So we have followed this starlight
To where the child Truth lay,
And though it was cradled lowly
Just as it had been before;
It had its message of light for man
Which has traveled the whole world o'er.

Ring, Ring the bells; Sound their
glad notes
Proclaiming our thanksgiving:
Ring, Ring the bells and tell the world,
The loved and lost are living;
And as they send their merry notes
Out through the heavens ringing,
Listen, oh listen and you'll hear,
The Angels too are singing.

FACTS: OR TRUTH STRANGER THAN FICTION.

BY DR. J. W. COWEN.

There is not a person in the world
no matter what creed, nationality
or belief, who is not personally in-
terested in what comes after death.
When one views the unpressed

pillow where a little head once
rested, or the little shoes laid away
to be worn no more forever by little
feet that had begun to untangle the
mysterious ways in the path of life,
this query invariably wells up in
the heart. "Oh to know that my
darling still lives."

Therefore the spiritual philos-
ophy is the grandest ethic that ever
engaged the attention of man.

Spiritual teaching is the bugle
call that awakens the soul of man,
to a realization of its essential duty
in opening up the true way of a
pure life, in order to lead the spirit

out of the materialistic tendencies
of the body.

As soon as the soul realizes that
the divine voices did not all speak
in the past; but are speaking now,
and that whosoever will listen may
hear within his own being just as
pure, and as divine a message as
did any prophet or teacher of old;
he or she has learned the secret of
the evolution of the soul and is pre-
pared to become a teacher and a
blessing to his fellow man.

Spiritualism teaches that it is a
crime to be selfish; and where sel-
fishness exists, there is an undevel-

oped mentality.

Harmony depends upon the un-
iversal relation of brotherhood,
which implies an equal interest for
the universal whole.

The mission of Spiritualism is to
eliminate the cause of crime, which
is the law known as special privilege,
and if it fails in this, it falls short of
its object, and must soon be rele-
gated to the garrets of past hypo-
critical teachings; in regard to the
philosophy of spiritual teachings,
the curiosity stage, has passed.

The world is ready for the spir-
itual truths; that can only be pre-
sented to them in effect, by the lives
of the promoters of this beautiful
philosophy.

To my mind the most essential
step for the future will be the un-
iting of the spiritual forces.

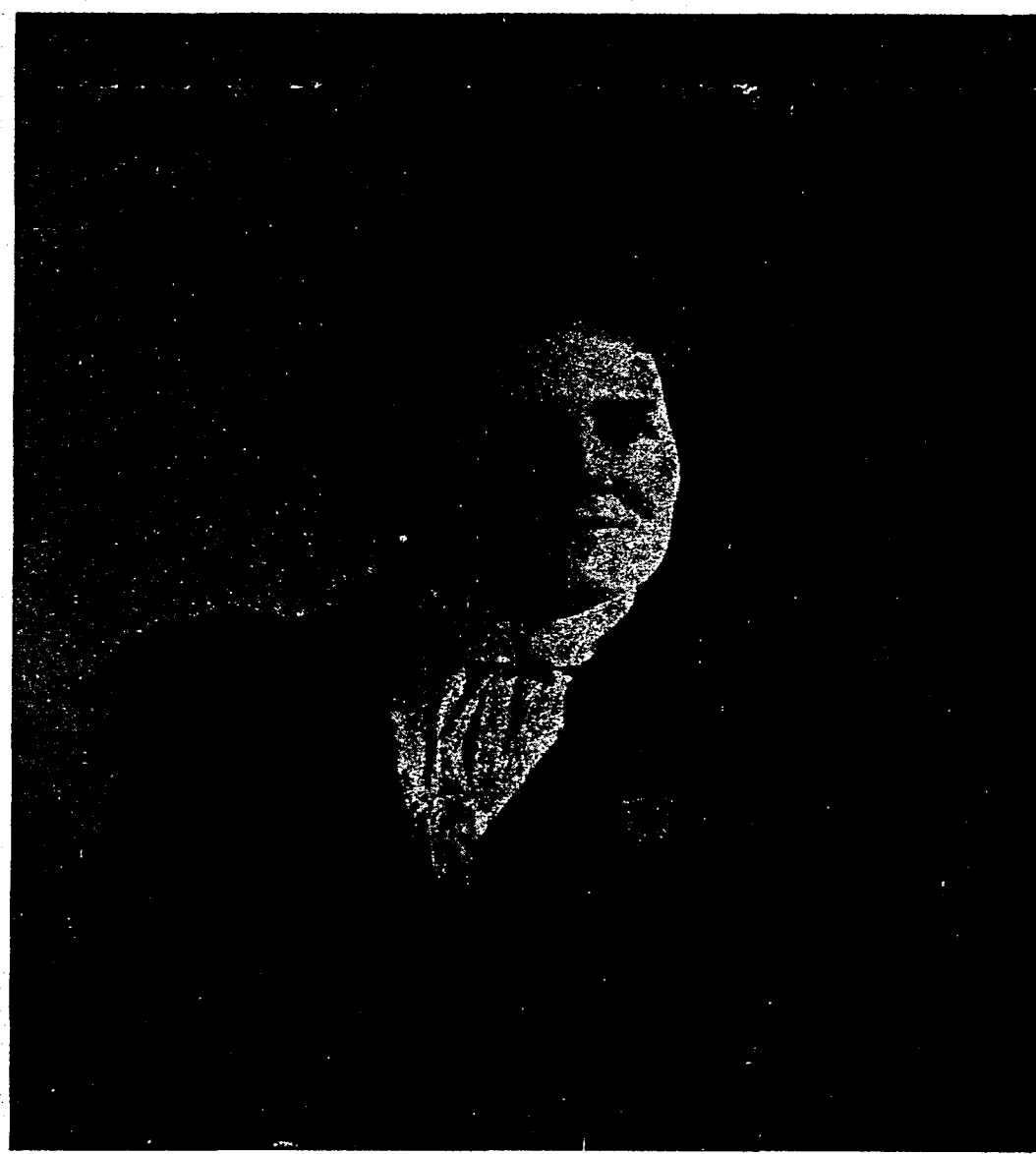
As long as we are divided against
ourselves, we cannot hope to unite
the world and bring about the
brotherhood of man.

Spiritualism as misrepresented
in the lines, sentiment and language
of people, is as humiliated as chris-
tianity, is by others, and like the
latter, it is capable of being used
as a cloak for excesses, which are
abhorrent to just and virtuous minds,
and also like christianity, it has its
Judases to betray; its Peters to
deny it; and from outside, its Sauls
to persecute it.

There is nothing so exalted or so
pure, that is secure against simul-
ation, and misrepresentation; vice
effects virtue; ambition and pride
ape humility; the rogues effects
honesty; demagogues claim to be
patriots; politicians to be statemen;
there are usurpers, as well as legiti-
mate Kings; the mock sun strives
to share the glories of the true.

When we consider that it costs
less to cover our sins with the cloak
of religion, than with the mantle of
charity, we cease to wonder, at the
free use, which has been made of
this means of concealment; both in
the church, and by some Spiritualist.

The desire of gain, prompts some
to assume the garb of the devotee;
and when they perceive no other
avenue open to them, they rush into
Spiritualism. There were many
like them in the time of Jesus; and
He understood them well; and
those he addressed these words:



MRS. SALOME COWELL

The fearless and untiring zeal of this medium, the clear and definite
manner in which she takes hold of her work, together with her own
earnest personality, has carried conviction, and endeared her to all with
whom she comes in contact. A medium from birth, but restricted by
the chastisement of religious prejudice, it was not until after leaving the
parental home, that she was forced to be guided by the intelligences who
through her, have brought gladness to many sorrowing hearts. Mrs.
Cowell's home is in East Oakland; where she is kept busy by those seek-
ing information in relation to events both in spirit and earth-life. Dur-
ing the last fifteen years, she has worked repeatedly in the different
cities from San Diego to British Columbia. Is true and loyal to the
cause, contributing liberally to the support of the Cal. S. S. Ass'n. and
often among the prominent workers, at the Annual Conventions and
Anniversaries.

"Verily, verily I say unto you, ye seek me not because ye saw the miracles, but because, ye did eat of the loaves and was filled."

These are the hangers on in Spiritualism; those who pray upon it; and is one of the objectional elements that must be encountered.

For men to avail themselves of the benefits flowing from the knowledge of spiritual truths, they must educate themselves in spiritual knowledge; or they must be educated by others.

The first class of minds, those who can educate and improve themselves without direct teaching, are in the minority, and hence, it follows that the majority, in order to gain any considerable advantage from their belief, must be taught and directed by those who are competent to teach them.

At present, as it has always been in the past; the majority of professed believers in all faiths, from lack of original mental capacity, or from deficient or defective education, are unable to comprehend the essential principles of the faith they profess.

This applies to Spiritualists, as well as to believers in other systems; and hence, we observe all grades of mental, and moral characters among Spiritualists.

CHARITY'S POWER.

ARTHUR F. MILTON.

There is no doubt that man becomes illuminated as he nears the end of his physical incarnation—whether attained by age or an early soul-ripening—though the large majority are not heard from until almost ready to pass over. But as a rule, the words of the latter are seldom accepted as revelation, or even inspiration.

Instead of regarding such utterances as the sublimest truths, they are put down as delirious rambles.

Fortunately, however, we have many among us, whose transition or soul-ripening period is not accompanied by illness, and in their gradual approach toward the spiritual state of existence, are enabled to discourse leisurely and logically on that which they sense or feel as a higher illumination, called inspiration.

But with such, this gradual approach towards the end, is not always a path of roses.

There is also no doubt that the nearer one gets to the "gates ajar" the more sensitive he becomes; and while sensing the truths within it, he is also conscious of the material influences without, the discordant elements and the earthly which surround him as a mortal.

We often hear of the "ruling passion strong even in death." The cause of that is self-evident.

As a man becomes sensitive to inspiration, he also becomes sensitive to material influences; and if he have a passion or weakness, that is also touched to a more or less extent, according to his misfortune in being thus endowed. Sensitives are therefore the most tempted of beings, and requires greater powers of resistance in them than in ordinary mankind to combat the unspiritual.

"Overcome!" was not a vain cry by one, who realized this. And many today realize the force of it through themselves—thus their frequent admonishings to their hearers and readers.

But are they all true to themselves? Undoubtedly they all try to be, otherwise they would not preach it, and we cannot but have sympathy for those comparatively few who fail. The senseless world may point the finger of scorn to them and adjudge a cause by the individual, but the student of self never. He or she knows too well what a sensitive has to endure, and what it costs to brook temptation.

Let us be charitable, "overcome" in deed as well as word; for there is nothing higher than love. And he who practices that, attracts an influence onto himself that will lift him over his own deficiencies until safe within the "gates ajar!"

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A RATIONAL CREED.

In a private letter from Dr. J. M. Peebles is the following; which I feel I am liberty to give to the readers of the JOURNAL, deeming it of too great of value to be hid "under a bushel." "Do you ask," friend Jones, how I can so travel, and give continuous talks and lectures; being in my 83rd year? Almost 83 years young? I answer:

It is because I am a vegetarian, and deeply religious. {My religious creed runs thus:

First—I believe in goodness; and order my life in consonance therewith.

Second—I believe in trust; perfect trust in God and humanity; and order my life in keeping therewith.

Third—I believe in love; believe that love guided by wisdom is the great redemption power of the universe; and I order my life in harmony therewith.

Fourth—Honoring all men, fearing nothing, touching the present or the future, having no enemies to punish, envious of no one's gift or good works, and believing very much; I also know some things. I know that I exist. Know that others exist. Know that selfishness is better than selfishness. I know that there's a conscious communion between the world's visible and invisible, and I know that true happiness is based upon obedience to the immutable laws of our being.

Therefore knowing so little, believing so much, loving so universally and having such unbounded faith in God and humanity.

I am at peace with myself and the world. Here's my warm hand of friendship and brotherhood.


CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

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Extra JOURNALS of last week's issue may be had at the Office at 10c. per copy.

OAKLAND NEWS.

Jupiter Pluvius presided at the 56th Anniversary of Modern Spiritualism in Oakland, and as a consequence the meetings were but poorly attended.

Mr. and Mrs. Gillette at Fraternal hall were greeted by only a small number of the faithful who had braved the soaking down pour of the evening, while in the afternoon Charles Anderson held the fort in his usual happy manner.

Woodmen hall, Mrs. Phelps addressed a small audience in the afternoon, while in the evening Mrs. Cowell and Mrs. Phelps met the usual audience.

The hall had been nicely decorated and every preparation made to make the 56th Anniversary a notable one, but—"The best laid plans of mice and men gang aft a-glee."

The meeting at the home of Mrs. Otto, 1210 Seventh street, last Tuesday, was attended by Charles Anderson as medium. These meetings are for the benefit of Mrs. Otto, who has been sick for a long time, are kept up by different mediums.

At the different meetings the progress of Spiritualism was reviewed and the liberalizing and broadening tendency upon the old narrow creeds, and theological dogmas was pointed out; showing that though Spiritualists do not boast of large churches and wealthy organizations; yet the real work is being carried on in all directions.

Our spirit friends, prefer to visit us in home circle, rather than in a crowded church; while our spirit teachers, prefer harmony among a few, rather than the discords and heartburnings, so common among the weathy organizations.

The Psychical society met in Odd Fellows hall on Sunday morning, Mrs. Lillie spoke on the thoughts which Easter brings to us, and of the resurrection which should take place in the spirit sunk in the materiality of earth life, ending with an appropriate poem.

The Union Spiritual Society met in Fraternal hall, afternoon and evening, where Mrs. McEvoy, Mrs. Gillette, Messrs. Carter, Gillette, Anderson and others spoke to appreciative audiences. Mrs. Knott presided at the organ. The subject for the afternoon was: "The True Meaning of Easter" and a brief resume of its origin in ancient times. In the evening Mr. Gillette took up the question of "Psychometry" and "The Best Methods of Spiritual Growth," followed by Mrs. McEvoy on the same lines, after which Mrs. Gillette gave some psychometric readings and Mr. Anderson spoke on the subject of the afternoon. Next Sunday afternoon, after short addresses, circles will be arranged. It is the purpose of the mediums connected with this society to change the services from time to time so as to make them interesting to all.

Charles Anderson will soon commence Sunday meetings in Alameda.

Woodmen Hall was well filled last Sunday evening.

Miss Sundberg conducted the circle for the benefit of Mrs. Otto, at 1210 Seventh Street on Tuesday evening. The circle conducted by Mrs. McEvoy at 776 22nd street, on Tuesday evenings is always well attended.

56th Anniversary of Modern Spiritualism.

OAKLAND SPIRITUAL SOCIETY.

Celebrated the 56th Anniversary of Modern Spiritualism on Thursday afternoon and evening. As it is the custom of this society on all such occasions with an elaborate program with names of many prominent speakers and mediums upon it.

In addition Dr. Palinbaum his wife and the ladies of the society had transformed the Parlors into Banquet Rooms where tables were placed loaded down with the choicest of palatable viands of which there was abundant for all.

The afternoon service began with an organ voluntary, an address of welcome by the president Mrs. Heckman.

Invocation, Mrs. Sarah Seal, music by the audience, then Mrs. Seal gave an eloquent address on "The day we Celebrate."

A recitation by Mrs. Hall followed by Mrs. D. N. Place with messages, Mr. N. Y. Deanan gave an organ selection and an encore; a well rendered recitation by Mrs. Hall followed by a good sermon by Harrub, Brother Wm. Rider gave a beautiful poem. Recess for refreshment.

The evening session was commenced promptly at 8 o'clock with an organ voluntary by Mrs. Watkins; opening address by the secretary of the State Association, Mr. W. T. Jones, music by the audience following which, remarks and messages by Mrs. Carrie Wermouth, an original anniversary poem by Major Kyle was very finely recited by Mrs. Elizabeth M. Campbell followed by Wm. Rider in a well rendered poem. Mrs. Amanda Smith gave well received messages, Mrs. Sarah Seal was then introduced and gave an eloquent inspirational address reviewing the history of the movement. Its achievements as a power for the uplifting of humanity, Mr. A. S. Howe at this point sang two of Mr. C. P. Longrey's beautiful songs and was heartily applauded. Mrs. M. S. Phelps and Mrs. Mary A. Wells each gave words expressing high and noble sentiments, at the close of which a recess was taken for the purpose of saying, "Good night" to the San Francisco delegation of about fifteen in number.

The exercises were then continued by Brother Judd, who gave an interesting account of how he succeeded in driving evil influences, from a house recently moved into.

Mrs. Fanning spoke helpful words and read a poem. Mrs. R. Cowell pronounced the benediction which closed an effort which reflects credit to all having the matter in charge.

SAN JOSE NEWS.

The First Spiritual Union celebrated the 56th Anniversary in a way which is characteristic of the Spiritualists of the Garden City.

A Conference in the forenoon; among those present and taking part were Mr. B. F. Sliter of Alameda, Mrs. Elsey, Mrs. Gunderson of San Jose and a number of the local mediums contributing to make the meeting interesting.

At 1 p. m. a fine repast, prepared by a committee of ladies, was partaken of. About seventy people being seated.

The afternoon session opened at two o'clock, when a very interesting and enjoyable program was presented.

The opening address was by F. Harker; song, 'My Spirit Mother,' Victor Williams; recitation, 'Be Patient,' Dowey Anderson; song, composed by B. F. Sliter, 'Baby Dot,' Evelyn Hambly; song, Mrs. Hambly; chorus by audience; recitation, 'Nothing to Wear,' B. F. Sliter; instrumental music, Mr. Williams. Memorial services for eight of our members, who passed to spirit life during the past year, and a poem by Mrs. H. L. Bigelow.

Mrs. E. J. Knight gave a fine address under control. Recitation by Mabel Sweeney; dialogue, Evelyn Hambly and Ella Anderson; recitation, Mr. Walsh; reading, 'Do not Regret,' Mrs. Hageny.

At 7:30, the evening session was opened with remarks by the President Mr. Hambly, introducing Mrs. Nettie Pease Fox, who gave a fine lecture on 'The Day We Celebrate,' music by Miss Rucker. Mrs. H. A. Griffin gave several messages to strangers present; recitation, Mrs. Walsh; song, Evelyn Hambly; Mr. B. F. Sliter, under control, answered questions. Nine applications for membership were received. Great credit is due to the Executive Committee and their able assistants for the success of the celebration.

MRS. H. L. BIGELOW.
Sec'y First Spiritual Union

LOS ANGELES CELEBRATES 56 ANNIVERSARY.

The First Spiritualist Mission of Los Angeles, auxiliary of the California State Spiritualist Association, celebrated the 56th Anniversary of Modern Spiritualism at Eagles' hall, Los Angeles, March 27.

Services began at 2:30. Inspirational poems were delivered by Mesdames LeRoy, Davis, and Sullivan. Addresses were delivered by Mesdames Hammond, Bryan, Conley, Lenont of Seattle, Konkler Mrs. Pennington, and Dr. K. D. Wise. Tests and spirit messages were given by Mesdames Boise, Hammond, and Bryan-Conley.

At 5 o'clock a free luncheon was served and circles formed. At 8 p. m. the second service opened with singing by the congregation from the Spiritual Wreath song books.

Addresses were delivered by Mesdames Newcombe, Kratz, Mrs. Kate Hoskins, Mr. Sullivan and Dr. Chesbro. Tests and spirit messages were delivered by Mesdames Pennington, Lenont, Kratz and Mrs. Maud Chesbro.

The duets by Prof. Sullivan and wife and the songs rendered by the quartette were highly appreciated at both services.

Everyone had such a good time that the word harmony became unnecessary to be spoken.

In the afternoon the hall was well filled, while in the evening great crowds turned away for the want of standing room.

E. J. SNYDER,
Secretary.

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Mrs. Anna L. Gillespie, Medium.

John Forester—The spirit who now asks to send a message is that of a young man in soldier uniform of the late war.

He seems only a boy, thin and fair; with signs of great suffering on his face. I see no wound, but feel there is one, but that death came slowly; not on the battle field; and he asks if we can reach his brother; and some one he calls Mattie.

There is little said, the eagerness however prompts me to say for him how much he desires to let them know of his still loving thought for the living.

He has never tried to send a message before; and does not seem to quite know how.

C. C. Petes—I hear rather than see the man who now asks to send a message.

And this is what I hear: "Well, well!" it was pretty long waiting for the chance to get to the post office; but here I am at last as good as new.

Yes, yes, it is all true and I do live, much better off than I even thought to, I am alright and having great visits; seeing the old friends and new countries and forgetting that I ever felt badly at all.

I have a great many friends who will be glad to hear from me in this way, and to tell all, I send the greeting of a live man; never dead a moment, and naturally living.

This is the place of great surprises; and but few of them uncomfortable ones; most of us get better than we really expect.

Ask the old friends to send a thought to me; it will be a pleasure to feel that I can do some good, yet in the world. I think the door is open, and I can soon come again.

Emma Ryan—Let me reach Jennie! I hear, as the spirit of a young lady comes near; it is my sister; and for long years she has waited for this opportunity and this is my first message.

Tell her John, Alonzo and Father are with me and Oh! how happy we are together; tell her not to worry, the trouble will certainly soon be ended for her and happy days will come.

We all know how hard a time she has had and all love her and pray that the sorrow will soon give way to joy for her and hers. God bless you Jennie.

Dr. Davis—Just a word to tell the friend I have tried to keep the promise we all made. Tell William he is never alone that we do help him even in his trouble. Mother and Stella are both with me.

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SAN FRANCISCO, APRIL 9, 1904

DR. J. M. PEEBLES, INTERVIEWED.

Q.—You are on your way to the Eastern States, I hear?

A—Yes, I am. Left San Diego, April 3rd, reaching Los Angeles the same evening, becoming the guest of Mr. and Mrs. Von Freitag, we were greeted at their residence by some old friends, among whom were Dr. Daniel W. Hull and Capt. Greene, who over 50 years ago was a member of the Oswego branch of the Cadets of Temperance. I was president of this order and was also pastor of an Universalist Church. Capt. Greene, a devoted Spiritualist was one of my cadets in charge, and upon leaving, I gave his father a Bible, which was presented to me in the Harmonial hall, at Los Angeles for comments and remembrances.

We had a most delightful time on Sunday at the Harmonial hall, when I say we, I refer especially to Dr. W. G. Thurber, who accompanies me on my travels as private secretary and co assistant. Dr. Thurber is a young man, upright and conscientious, and has just commenced his work as a trance speaker and intermediary healer. He addressed the Los Angeles people Sunday upon the subject of a Young People's Association in connection with the Spiritual Society.

Q.—What was the character of the proceedings on the Sunday services at Los Angeles?

It was Easter Sunday and the speakers platform was decorated with lillies and a profusion of flowers. The audience was a very intelligent one. As we stepped into the hall, Prof. Bowman was addressing the audience. The address was instructive as well as eloquent, notwithstanding the little jealousies, envies and a little back biting, Spiritualism, has a good standing in Los Angeles, and yet when compared with San Diego, and its fine temple, its flourishing Lyceum and Young People's Association and Spirit of Harmony,—they are far behind San Diego.

I thus expose them, to arouse them

to more enthusiasm, more concentration, more harmony, and such a spiritual Spiritualism as shall induce them to unite their forces and build a splendid temple, organize an enthusiastic Lyceum and Young People's Association and all the adjuncts, that tend in the line of organization to further and build up this great truth, which is really above all price.

Q.—Doctor, how do you look at the general movement of Spiritualism throughout the world, as you are a noted traveler?

A—Spiritualism is a truth, a mighty truth, and as all truth is immortal, Spiritualism will necessarily live forever. Spiritualists, are not as well organized in America as they are in England, nor are we as enthusiastic in the up-building of this movement as are the Spiritualists of New Zealand and some other Islands of the ocean under the British flag.

In Wellington, New Zealand, Spiritualists own a magnificent temple and a member of Parliament is their President. They have a fine Lyceum and very choice music.

Q.—What do you consider, Doctor, to have been the worst hindrances to the spread of Spiritualism?

A—The frauds and traveling tramps that advertise what they cannot perform and seem to seek only what they can make out of the name financially. This is deplorable. Spiritualism is a sacred word and persons who cheat in the name of Heaven and in the name of Immortality, would resort to any crime and will ultimately reap the sad refuse of misery.

There is another class extreme in radicalism and by this other class mean, those who seem to take pleasure in the annihilation of God, of Christ, of Mohammad, of Joan of Arc and other great world reformers.

This class quite generally oppose organizations, they are so individualized, that in standing erect they bend backward about 45 degrees.

Q.—Doctor, when you say God, do you mean a personal being?

A—I do not believe in a located human-shaped personality, located afar off, and moving the starry worlds, something as schoolboys move their hoops.

When I say God, I mean much the same as did Andrew Jackson Davis, when he said, the great Positive Mind—the same as did Alfred R. Wallace when he said, the Great Supreme Mind—the same as did Proclus when he said, Causation—the same as did Jesus when he said: "God is Spirit." When I say God, I mean Consciousness, Life, Purpose, Will, and the Infinite Love of the Universe, imminent in the sands of the sea and the stars that glitter in the Heavens. In one sense God may be personal, but that personality is not based upon shape or form, but upon "Purpose and Will."

True, we cannot comprehend God, only some conceptions of God, do not most of our differences result from the misunderstanding and meaning of words and terms?

Most emphatically. Take the matter of the Spirit world, the Spiritual world, the Summer land, Heaven and Paradise, are not synonymous. They are unlike. They also confound soul and spirit. They are entirely unlike in their original meaning. They also confound, Christ and Jesus. Jesus was a man, when a child eight days old, was like all Jewish children, circumcised.

He cursed a fig tree, according to the record, and positively refused to be called 'good,' saying: 'Why call ye, me good? But one is good, and that is God.' Christ means the anointed, the illumined. At baptism he became illumined, that is, Christed, called Jesus Christ.

Both Christ and Buddha signify illumined, enlightened and they were both great inspired soul-saviors.

Q.—Have you any future plans mapped out, Doctor?

A—Yes, it is my purpose, as well as Dr. Thurber's, to spend the summer in Battle Creek, Mich., lecturing and healing; leaving early in the autumn for London on our way for Egypt and India.

One of the Ma Ha Rajas of India is interested in the philosophy of Spiritualism and has united with others in India to have me come there and lecture with others. Dr. Thurber will accompany me.

Q.—Doctor, what do you think of this New Thought movement?

I believe in New Thought and New Ideas. None of them are new; but in conception they are new to us. But as Spiritualism is all-embracing, it overshadows and underlies all that is really new. So-called New Thoughts are but the discovery of all thoughts, so we bid the New Thoughtists Godspeed as our coworkers who come in at the eleventh hour. We hold the olive branch to all reforms.

Q.—What do you consider the New Thought?

A—I have been considerably puzzled to know just what the New Thoughtists' New Thoughts are. Those published as New Thoughts are as old as Unitarianism, Spiritualism, Socialism and A. J. Davis' Divine Revelations.

Q.—Do our New Thought friends demonstrate a future existence? Do they show the relations in character between this and the future state of existence?

A—I think they do neither.

Q.—Is it not true, Doctor, that the Spiritualists have been theorizing quite long enough regarding matters and methods of reform? And do you not think that the time is now ripe for some united and practical action, even by uniting with others whose aims and objects are

for the betterment and the upliftment of the race physically, socially and industrially, as well as morally and spiritually?

A—Most emphatically I do; and hence, I work in all fields of reform, regardless of their origin or name. I have lectured for the Young Men's Christian Association in Battle Creek. I have lectured for the Young Women's League, for the Nature Club and with other branches of Reformers.

The time is ripe for the grand union of all these social, moral and religious movements. These all constitute the spiritual power in the line of human redemption such as the world has never yet witnessed.

I am an optimist, believing in evolution and upward tendency of all things, and in the early dawn of the so long prophesied, 'Good times coming.'

CORVALLIS, SPIRITUALISTS CELEBRATE.

The First Spiritual Union of Corvallis, observed the 56 Anniversary on Sunday March 27th, by serving cake and coffee at the close of their afternoon meeting.

A cordial invitation was given to the whole congregation to remain. This was a surprise to the people as it was the work of a few members and their friends.

A most enjoyable time was had. The day was marked by the absence of all discordant elements, never have we felt more harmony than prevailed on this occasion.

JESSIE S. PETIT-FLINT.

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A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p. m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. Mrs. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p. m. E. W. BRIGGS, Sec.

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Please notice.—All persons having books left at the Occult Book Store 1429 Market street, on sale, please call for them. A change having been made in the management.

Election Notice.—The annual meeting of the members of the Society of Progressive Spiritualists will be held, Sunday, April 17th, at their office, 8322 17th street, at 2:30 p. m., for the purpose of electing a Board of Directors for the ensuing year, and the transaction of such other business as may come before the members of the Society.

JOHN KOCK, Sec.

Henry Harrison Brown spoke upon the "True Resurrection" at his hall in Memorial Hall, Odd Fellows' Building, Sunday evening. He said that the story told of Jesus and Mary when rightly understood was a tale of Mary's resurrection. Till then she had limited her experiences to the objective life, but as her clairvoyant vision was opened, she entered the spiritual, the immortal life was to a degree emancipated from the body. He claimed that each person would sometime in their development reach this same condition. Each had a right to claim while in flesh a realization of himself as spirit, and enjoy a conscious union with those who have entered fully into the immortal life, by leaving their bodies behind. This, he believes, will be the condition of men and women at the end of this century.

Mrs. Eva Peck has returned to her own home after many months of suffering in a hospital and at the home of Mrs. Gillespie, good care and loving attention, has restored her to fairly good health.

Mrs. Anna L. Gillespie, has recovered her strength after several days of serious illness.

Mr. and Mrs. Starks, 128 Seventh ave., are quite ill. Friends please keep them in remembrance.

The Children's Lyceum has a treat in store for those who attend on Sunday the 10th (tomorrow). Some of the best and smartest children in the United States will take part in the exercises. Go early, 10:30 a. m., 909 Market St.

We devote much space in this week's JOURNAL to anniversary meetings held in cities outside of San Francisco, which will be found to be interesting reading, as we go to press, reports are received from San Bernardino and Decoto which will appear in our next.

The Board meeting of the Medium's Protective Association will meet at the rooms of the secretary, Mr. A. S. Howe, 2170 Sutter street on Saturday evening the 9th inst.

The Peoples' Church.—It was a surprise to many on last Sunday evening, to find the pastor able and present; knowing how very ill she had been during the week. But those most familiar with the laws of control, can more readily understand the power which the spirit guides exert over their instruments—the mediums. Often taking them from a sick bed to do their best work. "After Death"—What! was the subject treated and which brought out some of the best thought concerning the Easter Festival, we ever listened to and the most substantial argument in favor of the Spiritualists' interpretation of its meaning as to its natural and annual occurrence. Three new members were admitted to the society.

Rummage Sale.—Under the auspices of the Ladies' Aid Society, at 442 Sixth street is progressing satisfactory and will be continued during the coming week. Donations will be thankfully received by leaving your name and address at the JOURNAL office, 1429 Market street. All goods will be called for.

The Ladies Aid Society held its regular annual election on Wednesday afternoon. The following were elected as officers for the ensuing year: president, Mrs. D. N. Plabe; vice-president, Mrs. B. F. Small; secretary, Mrs. Annie E. Wadsworth; treasurer, Mrs. M. E. G. Howe; custodian, Mrs. F. Small; directors, Mrs. E. W. Briggs, Mrs. T. Johnson, Mrs. A. J. Riley and Mrs. A. E. Wood. The future prospects of this society are brighter than ever and because of this we prophesy a greater increase in its general welfare.

J. Stitt Wilson will speak tomorrow at Academy of Science at 11 o'clock sharp. Also Monday Tuesday, Wednesday and Thursday evenings at the same place, will give lessons on "The Inspired Life."

The social of the Peoples' Church on next Monday evening at the Sunflower hall, 305 Larkin Street, promises to be the event of the season. For the reason that the whole affair in all its detail is to be assumed by the male portion of the society. Thus those who attend may be assured that everything will be up to date in every particular. All are welcome—even the "Fair Sex."

Dr. J. M. Peebles the well known lecturer, author and traveler, spent last Monday in San Francisco, visiting and chatting with his many old friends. A few ladies prepared a dainty repast at the Spiritualists headquarters, where about thirty of his friends partook of feast with him. Notable among those present was Mr. Charles Holt of the "Human Nature" and once a prominent speaker and co-worker with the Doctor in the East. Mr. Holt made a thrilling speech full of pleasant reminiscences as also did Mrs. R. S. Lillie and others.

Doctor Peebles filled in a good share of the time in his own inimitable way, also Dr. Thurber a promising young Psychic who accompanies the Doctor, captured the hearts of all he met, and left a lasting impression for good in this city. Our guest departed the same evening at 8 o'clock for Portland with many a "God Bless You" from our people.

This edition of the JOURNAL is just in time to bid Mme. Florence Montague, "bon voyage." She leaves this Saturday for New York, sailing from port, by the White Star Line, to London, England. Her visit to California, has been a source of happiness to her host of friends, and on leaving us again, she takes with her, our hearty good wishes for her welfare, and the continuous success of her spiritual work. She desires the JOURNAL, to say, for her, a loving good by to our readers on this side of the Atlantic.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, APRIL 16, 1904.

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morn's new air,
Free to the poorest, bowed down
with care,
To the sick, to the weary and those
left alone,
O renew your courage with its di-
vine ozone.

Mark each sparkling dewdrop reflect-
ing a sun,
Miniature pearls, as the day is
begun,
Bejewel the rare blossom and each
lowly blade,
Upon every green herb unsparingly
laid.

Dame nature under a canopy blue,
Quietly working, the bud, the leaf
renew,
Beneath her invisible touch the vital
whole,
And burst into fair flowers that
gladden man's soul.

List to the lark as it ascends on high,
It's clear rippling anthem filling
the sky,
With heavenly harmony, singing its
part,
Loudly proclaiming the great joy
in its heart.

Carrying to heaven's gate its glad song
Conserved there through eternity
long,
In ages to come it may burst upon
our ears,
New added, the majestic music of
the spheres.

Come look with me at nature's busy
hands,
At home, abroad, through the
world's many lands,
In the black still night, and in the
dull leaden days,
Mid the ice of the poles, or the suns
burning rays.

By the mystic process of decay and
re-birth,
Silently moulding an insect small
a new Earth,
In the depths of the mine a clear crys-
tal bright,
In the blue vault of heaven a star of
light.

Through her varied handiwork from
keen eyes shielded,
Woo from her the secrets reluctantly
yielded,
And in the wooing, obtain, not only
the goal
You have also unfolded that flower
—your soul.

THE RIPENING GRAIN.

BY LILA BRIGGS BROWNE

The harvest is now being garn-
ered by the thrifty workers in
the field. Never in the history
of spiritual affairs has there been
such an abundant crop. Mater-
ialism, which flourished so rank
in the past century is fast giving

way to the proof of occult science
and psychic phenomena. Men and
women are more willing to investi-
gate into spiritual things than for-
merly and as the masses get more
thoroughly educated they think for
themselves instead of taking that
which has been handed down for
ages.

The summons one hears now a-
days from the modern pulpit are
tinged with the very thoughts cher-

ished by the Spiritualists and un-
less more aggressive work is done
to organize and band together the
progressive souls that have strug-
gled to maintain their views amid
opposition ere long will awake to
find that the grain has been garn-
ered in by the churches.

I have heard from the pulpit of a
Presbyterian church on Easter day
as liberal a discourse on Immortal-

as any Spiritualist lecturer could
give, the only difference being that
the minister expressed a cherished
hope and the possibility of a re-
turn of the loved ones while the
lecturer would state it as a positive
fact and give undeniable proof of
the same.

The soil of superstition has been
harrowed, the seed of spiritual pro-
gress has been sown and the plant
has been carefully tended by the
few enlightened souls that have
dared to think in the past. Now
the harvest is ripening and who
is gathering in the grain, the
rightful owners or those who
have denied the plant of progress
sustenance and did all they could
to hinder its growth? Are we
doing all we can to gather in the
harvest, or are we holding back
waiting till some one else
has gone in advance and we have
to take the leavings?

I have watched the aggressive
and effective work done by the
churches in the missionary line
both at home and abroad, and we
could take many a hint from
them in our methods to spread
the truths we possess.

Note how carefully they train
the children, taking them when
little tots of 4 or 5 years old, en-
tertaining them with little stories
giving them presents at Christ-
mas and picnics in the summer.
Then the youths have their var-
ious societies with entertainments
and socials throughout the winter
Their humanitarian work is at-
tended to by the older members,
but all work as a harmonious
whole like a well-trained army.

Their missionary work both at
home and in foreign lands is pre-
sided over by a board of directors
and all expense met by that
board. They would not dream
of expecting the few churches in
Japan or China to pay the mis-
sionaries fares there, entertain
them, pay for place of worship
and give them all the money col-
lected.

That is just what we demand
of the few scattering Spiritualists
throughout this country, and it
is a method that is holding back
the great wave of progress that
would otherwise ensue.



APRIL SHOWERS BRING FORTH FLOWERS.
A TYPICAL CALIFORNIA SCENE.

Twenty years ago where now there are but two or three avowed Spiritualists, there were dozens of them throughout New York State and flourishing meetings were held. Today the very name of Spiritualism is largely misunderstood by the masses and is considered synonymous with fortune-telling, sleight of hand and charlatanism. What wonder that the few who hold the pearls of truth hug them to their hearts through fear of being misunderstood if they let their light shine?


The number of the vanguard is rapidly being depleted and who shall take their places if there is no one to rekindle the flame of truth in their communities?

From lack of proper organization years ago, their children have largely been gathered into the churches and their belief scoffed at and traduced. This is no idle talk, but actual facts. I have it demonstrated in many families and, to be personal, I will say that I am the only one out of a family of four children who is a believer in Spiritualism.

What is needed is more active, aggressive work in all parts of the State instead of a congestion in our large cities. Missionaries should be sent out in groups consisting of a good lecturer to teach the people the truths of Spiritualism in its religious, moral, and ethical aspects, a test medium who can demonstrate spirit return, a good musician who can furnish spiritual songs and make harmonious conditions for the meetings and a business manager who will collect all funds, make all dates, attend to hiring halls, pay the salaries, etc. With this working group much good could be done and permanent societies established with an ordained minister at its head.


Then these societies could be a source of revenue to the N. S. A. But with the method now employed it is like expecting a child to support its parents before it is hardly able to take care of itself. We should aim for quality not quantity, and if only five good permanent societies were established each year it were better than twenty feeble ones.

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 The Editor is not responsible for the opinions of correspondents.

NATURALISM VS. MIRACULISM.

BY B. F. FRENCH.

EDITOR JOURNAL:

Our good Brothers Cowen and Murphy have, through the columns of the JOURNAL, given their peculiar views anent, christs, gods and demi gods.

I respectfully enquire, would it not be far more useful to Spiritualists and humanity in general to write, think and talk of things which we know something about.

No one knows aught about God.

Theism and theology at best is but a huge conglomeration of fiction and myth; its very foundation is ignorance and its structure is miasmatic fog. Theology has caused more wars and bloodshed than any other one cause in the annals of history.

The whole question is one of education; no thoroughly educated scholar in this age believes in a personal God.

The idea is an absurdity; and he knows also that an impersonal God is no god at all.

The great hindrance to the churches and many Spiritualists is, that their central or chief thought is on God; God, the unknown, the mythical, and unreal; whereas, it should be fixed and centered on humanity.

It is a notable fact, that those people and sects who think and talk most of gods and christs, think and care the least for their fellow men.

When men leave nature and take up with miracle and fiction; they are in the sad predicament of the mariner in mid-ocean: minus compass, sextant or rudder.

Christ simply means, an inspired or anointed one, and they have lived in all ages, and we have thousands of them with us today; but blind worshippers of the dead past in their deep theological rut, see them not.

When people imagine something outside of nature, which means legitimate cause; takes the place of natural cause, and becomes the male parent, through coition with the natural mother of a child, reason is certainly dethroned, and no wonder so many who embark upon this sea of fanaticism became the prey of priests, and not a few end their lives in asylums for the insane.

Naturalism and miraculism can never mingle together, no more than oil and water.

Nature is true, miracle is false;

and though its struggle for life is desperate it must die.

But nature, the truth and light bearer, is eternal and immortal.

Come now, dear brothers, let us think, write and talk of the needs and affairs of men.

O, there is so much to be done for humanity, so many woes to remove, so many bad laws to repeal, the primary cause of so much sin and crime to find and remove.

Oh! there is a world of work to do among men. Let us leave gods and fiction to the silly priests.

CIRCLE OF LIGHT CAMP OPEN FROM MAY 15 TO OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

FORTHCOMING.

Under the auspices of the International Physio-Psychic Society 1204 Broadway, New York and at Berlin, there will shortly be issued a most interesting and important work by Mr. Emil Sutro, author of "The Basic Law of Vocal Utterance" and "Duality of Voice" entitled "Duality of Thought and Language."

In this new book, the author having again, for five years, given his entire time and attention to further research, repudiates the materialistic tendency of the age, and shows by undeniable proof derived from a study of the essence of language, that man is of dual nature, (from his first incipience in the cell) and that the spiritual in this duality prevails over the material.

It will say that divinity, as we endeavor to view it, and as man has ever endeavored to view it, is a conception emanating from ourselves: that the God, of any period or nation, is the outcome of the more or less advanced civilization of that period and nation: that man is subject to immutable laws of whose origin, it is impossible for him to form any true conception.

Those laws, influence him from the exterior, and are also imbedded in his own nature and emanate from his individuality. In thus acting correlatively they are productive of

the ideal and the real,—the abstract and the concrete. The fusion of spirituality from the outer world, coupled with that of his man's inner being, make him what he is, a Physio-Psychic entity in the here, and, in conformity with the laws of evolution—in a parallel order, but of a purer and higher form—also in the hereafter.

This is the central idea. As the principles leading up to it have been arrived at through a close study into the inner being of vocal utterance in all its various forms. This exposition has hitherto been wanting hence the chaos which has prevailed.

For the first time in the world's history, metaphysics have been practically applied. True underlying principles have come to light and are furnishing safe guides to knowledge. Thus the road to rational teaching has been opened.

A MEMORIAL TRIBUTE.

From Mrs. E. L. Skerritt of San Francisco in honor of the 56th Anniversary of Modern Spiritualism, given at the residence of Mrs. E. P. Thorndyke March 31, is well worth the reading by every spiritual reader.

This is the day that is heralded by all who have a reserved seat in memory's bower. All hail, all hail the welcome day on which we meet to consecrate anew the open door so widely swung by angel power—a child-gift to the world. The little rap asking for admittance to the hearts and homes of a benighted sphere was the key that opened the door of life, and will ever be the answer to that question—"If man dies, shall he live again?" The little child did and shall lead.

It is Faith and Knowledge that now triumphs over dead theory concerning immortality of the spirit. All stand ready to be born again.

It is the law of unfoldment that works with every tomorrow.

Binding sheaves is the work of every spiritually minded nature which marks the golden milestone of the age of development.

May we lift our hearts to this anniversary that marks the 56th milestone on the trail of eternity.

Nature's laws are but spiritual tools in the hands of every one who desires to complete his journey upward and onward.

To study these laws bears the fruitage that ripens every nature to an understanding of what relation it is to the forces that played upon those little children who found themselves instruments in the hand of the Divine Tuner.

Nature's models are divine, and to work and worship at the shrine of innate Power is to grandly tune ourselves to a still higher expression of what is termed Inspiration which calls together the presence

56th Anniversary of Modern Spiritualism.

of Phenomenon in the cradle of Philosophy.

Let the "little rap" suggest, but give Philosophy the way of its breeding.

The richest workmanship is made of smallest threads. We share our threads of thought among the nearer relationship of those who have arisen to spheres beyond almost knowing that the next anniversary will have heralded a new version of what this day only seems to us.

Let us be glad to meet and to be met. The angel world spares not nor spends any vain glory in helping and leading those who are ready to open the door of Life.

We will wait, but we must work. Blessed are those who inherit the kingdom of Heaven while yet in earth expression.

The life lived is also the life gained. Thus do we live today in the garden of our expressed thoughts recognizing that Life and Death are one, and we can also say that our knowledge is not dependent on the "little rap" to warrant the immortality of the soul. All the attributes of the soul speak aloud to us today; each working to sustain the vibration of the Soul's Symphony.

Harps have strings, so has the Soul. The "rap" was a vibration of the Soul's harp strings when it vibrated the Truth of Immortality to mankind.

DECOTO NEWS.

At the residence of Mrs. E. P. Thorndyke, Decoto, Cal., was the usual recognition of the anniversary of Modern Spiritualism.

Mrs. Thorndyke is not only recognized a Pioneer of California, but also a pioneer of Spiritualism, and to this interest her efforts are unceasingly manifested.

Her beautiful home on Thursday, the 31st of March, was made a rendezvous for the communion of of thought between the two worlds. A goodly number participated in the exercises: a program of music, speeches recitations, readings and tests, which consumed nearly the time of four hours. Mrs. Thorndyke opened the exercises with congratulatory remarks, closing with Lizzie Doten's beautiful poem "Jubilante," which was read with deep feeling.

Mrs. Mary Wells of San Francisco, followed with an address which was given in her accustomed manner, full of good thought. Later on she gave individual readings to nearly every one present.

A greeting by Mrs. Adelia Barret of interest and merited applause. Mrs. E. Skerritt presented a beautiful tribute of thought.

Piano selections were sprinkled in by Mrs. J. W. Crawford, who also gave and address, reading the same from her special line of communication revealed to her through chemical color waves by invisible forces. Her daughter Alice gave as recitation "The Famine," from Hiawatha with music, the vibration of which called forth the Indian Dance by Mrs. Harris, lending a cheerful aspect to the program.

The day closed with favors to all.

Mrs. Jeannette W. Crawford.

SAN BERNARDINO CELEBRATES 56 ANNIVERSARY.

The Spiritualists of San Bernardino celebrated the 56th anniversary of Modern Spiritualism in their Temple of Truth, (Liberty hall), on Easter Sunday, April 3.

A goodly number of friends came from Riverside and Redlands, and the Rev. Savage of the Unitarian Church of Redlands, son of Rev. Minot J. Savage of New York, sent his greetings.

A sumptuous banquet was served in the hall at the noon hour, after which the tables was cleared away for the literary and musical exercises, which continued until a late hour in the afternoon. Short addresses were made by Ella Wilson Marchant, James Boyd of Riverside, W. C. Fuller of Colton, who has been the regular speaker for the society for several months past, and Joseph Marchant the president

of the society. Miss Maggie Potter of Riverside, then followed with quite a series of psychometric readings combined with spirit messages recitations, readings, and vocal and instrumental music were interspersed through the program, and the presence and influence of a host of spirit friends were undoubtedly with us, as was attested by clairvoyants in the audience, one of whom declared she saw beautiful white hands extended toward nearly every one present in the hall. Several of the pioneer Spiritualists of San Bernardino, indicated their presence, and voiced a beautiful message through Miss Potter.

I wrote you some time ago, we had rather expected to have Mrs. Ada Foye with us on this occasion, but owing to illness, Mrs. Foye had left the Southern part of the State some time ago.

The day being generally celebrated as a resurrection day we felt, made it peculiarly suitable for the celebration of the advent of Modern Spiritualism which teaches that every death is a resurrection.

The hall was decorated with spring flowers, as befitted the occasion, and especially was the escholtzia, or the golden California poppy, in evidence.

Ella Wilson Marchant.

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"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium.

Auntie Fuller—The spirit of an elderly lady comes now to me and wishes to be remembered to many friends in the city, she is not alone, an old gentlemen whom she calls father; but who is I think, her husband who is with her.

They speak of the good times they have had, and of the old circle saying: "They are nearly all over now, on the other side."

And say, what a good time we had with Sunshine and Buttercup over there. Well, they met us, and Cordelia Sprague and Emily all were there, and little Rosie, don't forget to say she is with us. We all send love.

Burt Horner—Well Mamma I want to tell you things are wonderful. I wish I could make you as happy as I am. Tell them all that I am alright.

This is so new to me, and all so strange, that I don't know how to send a message, but want them to know Burt is not dead.

Thank Ed for me, tell him I'll get even, when he comes over. Father is with me, so is Hattie. Help me to come again soon.

Alexander Wilby—The spirit that I see now has but one arm, and is one who passed from life by accident and with him I see a picture of a mill.

Many others were hurt when he died, but no one was killed but he. The news message is for Henry and Eliza, and Stebbins is with them, so is Leonard.

I am carried far from here and to such a lonely place; tall pine trees, and a few small houses.

In one house lives the sister of Elic; and to them he would say: It was no one's fault, I was to blame myself; so don't ever say a word to Fred, he did not do it.

Mother met me first, and oh! how good it did seem to see her.

She has not changed, looked just as she did when we took her to Bloomfield to bury.

Do you remember how young she looked that day? Well, she is as young now. Father is with her, and sister Eva, and baby Trix all are here.

Tell the folks I did not suffer, I just went to sleep, and awoke all right in the new life, and found it beautiful—beyond all my expectations.

He lives most, who thinks most, feels the noblest, acts the best.

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SAN FRANCISCO, APRIL 16, 1904

J. STITT WILSON'S ADDRESS.

EDITOR JOURNAL:

In your letter received today you express regret that you could not give more space last week to my address upon the anniversary occasion, and ask me to give you for this week a synopsis of my message to my spiritual friends. I certainly must compliment you on your splendid anniversary number, as I read it I note the completeness of the news of the movement, and the excellence of the first page and editorial matter.



J. STITT WILSON

I shall make no attempt to more than outline the thought which it was my privilege to express before the meeting referred to and I am sure that you will permit me to state it in the simple prosy style of a letter rather than in the more rhetorical form of the platform. Perhaps this form also will be more likely to heart as well.

I opened the address by expressing my great satisfaction in being honored with the invitation to speak upon this 56th Anniversary of Modern Spiritualism. That satisfaction arose from two reasons, first, because I believed that the Spiritualist movement starting in obscurity and progressing against great odds, without the powers of "this present world" to assist it, but on the contrary to oppose it, had rendered all incalculable benefit to mankind.

It is not only that the Spiritualist movement has pierced the shadows of the grave, and opened the door into the unseen, and established communication with the spirit world, thus giving to the human heart a vital, convincing, message

sweet with the fragrance of the eternal bloom, a message that makes concrete and real the statement that "There is no Death."

Had Spiritualism done no more than this it would have been a boon unspeakable to the human race, but as I travel from city to city, all over this country, and even across the seas, I speak from experience when I say, that outside of the influence of popular interest in natural science which has leavened our whole intellectual life in the last half century. No other movement has done so much to liberalize the human consciousness, and make it open to New Truth, as Modern Spiritualism. I find Spiritualists in the van of all progressive movements. I find them among my most eager listeners to the message I myself bring to the people.

My satisfaction in speaking on this occasion in the second place, arose from my own deeper conviction of the truth of the philosophy of Spiritual communication. Many of my San Francisco friends know of the great bereavement we recently suffered in the loss of our wonderful baby boy, "little J. Stitt" did I say loss? I must not, for since he passed into the unseen there has come to us an opening of the heavenly door in a way that Spiritualists alone can understand and appreciate.

Whatever future investigations may lead us to think, or whatever newer light on the realm of the invisible may be given to us, Mrs. Wilson and I delight to render our frank confession that through the agencies and methods utilized by the Spiritualist movement, we have seen and heard and felt the unspeakable glory and revelation of the after life. We acknowledge ourselves as debtors personally to your great and beautiful movement. This debt we would seek to pay by devoting our lives to the supreme purpose which we know is the abiding joy of those spiritual agencies with whom we have thus felt ourselves to be so closely and vitally and practically likened.

In my address I said that I had only one complaint to make against your movement, viz.: that you did not believe your revelation half enough.

If the main tenets of Spiritualism are true, what a message! What a ground for personal action in all great moral and spiritual and social efforts! What a scientific basis for inspiration and wisdom in every movement to emancipate mankind! What a sweet word you bring to whisper gently into the ears of the grief stricken and bereaved everywhere.

You do not believe your own message with half the confidence you should. Since in these days we have all abandoned creeds, and can not find longer written words to which we may subscribe as evi-

dence of our faith. We have but one avenue left that may bear witness to our beliefs and convictions, namely, our deeds and the quality of our lives.

If there is no fire that can burn me, no sword that can pierce me, no earth that can cover me, no time that can carry me to oblivion, no ages, or worlds, or spheres or planes that can put to quiet my being, then indeed can I not be doubly inspired to abandon my whole being, like a jolly child, to the uttermost Truth for my day and generation, and to the 'cause that lacks assistance, and the wrongs that need resistance,' knowing that like the Sun whose light can never be put out, I shall rise triumphant at every possible seeming disaster, or failure, or cloud, or darkness, or death.

Spiritualists have a philosophy that should make them the joyous martyrs, if need be, to the holiest causes, and the divinest meanings of life for the emancipation of the world.

I concluded my address with an appeal to the audience and through them to the Spiritualists of the world to become the most active workers in the great Socialist movement.

I am sure, Mr. Editor, that even your generosity, cannot afford me space at this time to outline the arguments given to that attentive and receptive audience.

Perhaps I may be privileged to do so at another time. Suffice to say now that speaking with a heartfelt sincerity which I cannot reveal, I am convinced that the great movement for the establishment of the co-operative commonwealth to take the place of the present system of ruthless competition and awful strife and chaos of classes and the severity of the struggle for a bare existence on the part of the great mass of our people.

I say, dear friends of the Spiritualist movement, this effort to bring in the Socialist order of society is the supreme work on this earth now to give actual expression to harmony and human development. I cannot give to you arguments at this writing, space will not permit. I can but bear witness.

Believe me, that I speak in the Spirit. I write, I believe, with the hands of the mighty Unseen supporting, if not inditing my words, when I call you to this supreme task of the new century.

The logic of the Harmonial Philosophy expressed in this earth, in our economic life would mean the establishment of the Co-operative Commonwealth.

And there are enough Spiritualists in this fair land, now in danger of losing their own liberties at the hands of a heartless and cruel plutocracy, to save the day, to leap to the occasion, and inspired by 'a great cloud of witnesses' within

the veil, fulfill the work of uniting Heaven and Earth in an era of joy and freedom to the race. I agree with the Editor when he says, in a recent number, that the future of Spiritualism as a great contribution to mankind lies in 'relating itself to other movements, and those who are striving in a practical manner to better the condition of the race, socially, religiously and spiritually.'

Thanking you, Sir, for your space and bidding Godspeed to your efforts, I remain yours for Humanity.

J. STITT WILSON.

Highland Home, Berkeley, Cal.

EASTER AND THE RESURRECTION.

MADAME FLORENCE MONTAGUE

Easter has come and gone, and the usual display of eggs and sermons, to say nothing of flowers and bonnets, has been unusually smart in this city.

Theories, some old and worn, some new and fresh, about the meaning of Easter, have greeted us from pulpit and press, but, how long, oh! how long shall we be contented with platitudes, and how soon will we teach the divine records, written in the book of nature, so that we may understand the true meaning of the great festivals of our year, which are closely connected with the seasons, and the travels of the sun.

Astronomy, Astrology, and ancient Free Masonry, furnish us the key to many of our religious rites and ceremonials, and the voice of legend and allegory is eloquent in pointing out that, the "Passover" and the "Crucifixion" were observed by the solar worshippers of ancient days, as representing the passing over of the sun, the crossing of the line at the spring Equinox.

The presence of flowers at this religious observance, denotes to them, as to us, the return of Spring the renewal of life throughout creation, the rising of the sap in the trees, the resurrection of nature from the dead inertia of winter.

Darkness, overcome by Light the most beautiful symbol of this transformation, with its application to the highest form of life, the human, is the egg, used by all nations and races, with the same significance. It represents all the kingdoms of nature, by its external form, and interior substance, embodying all the hues of the rainbow, as its color is always white, and is the emblem of planet and man by its shape which is elliptical.

Moreover the second Life is symbolized by the breaking of the shell from the within by the little creature that grew mysteriously out of its dark world into a brighter and higher one, changing form, and taking flight, from one transitory condition to another, and thus we all grow, toward better forms, and higher types, brutish yesterday—human today,—angelic tomorrow—forever rising, nearer Heaven, and nearer God.

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Please notice.—All persons having books left at the Occult Book Store 1429 Market street, on sale, please call for them. A change having been made in the management.

Election Notice.—The annual meeting of the members of the Society of Progressive Spiritualists will be held, Sunday, April 17th, at their office, 9322 17th street, at 2:30 p. m., for the purpose of electing a Board of Directors for the ensuing year, and the transaction of such other business as may come before the members of the Society.

JOHN KOCK, Sec.

The Peoples' Church.—Sunday evening's lecture of the Pastor, Mrs. Anna L. Gillespie was on "Tables of Stone," reviewing the traditional account of God's method of communing with man, contrasting that which has been commonly accepted in the past with the present, from the standpoint of a more enlightened humanity. She quoted from a statement recently made by an eminent English Divine who claims that the Bible of the Jews and the Christian is inadequate to answer the demand of the present trend of thought. Her comments on this statement were vigorous and clearly showing that the thinking minds of today demand a reason for the faith that is in them.

On Sunday evening the 10th inst., Mrs. Eva Peck and Mr. Henry Davidson, both of this city, were married, Mrs. Anna L. Gillespie officiating. The wedding was a very quiet one, owing to the recent illness of Mrs. Davidson; only members of the family being present. Mr. Davidson has taken his bride to his home in the country, hoping she may fully regain her strength and health. Mr. and Mrs. Davidson have a host of friends, who all join in good wishes for their future prosperity and happiness, in which the JOURNAL most heartily joins.

The social of the Peoples' Church on Monday night was a great success. The gentlemen having the matter in charge earned for themselves a lasting reputation. Mr. Briggs and Mr. McKenzie acting in a double role, that of chefs and entertainers. Messrs. Gillespie, Fitzsimmons, Rider, Battey and Jones, each in turn contributed a number on the program. Miss Gibson gave a fine recitation, and Mr. Frank Briggs distinguished himself as a humorist, "A Chip of the Old Block," with odds in favor of the "Chip." The committee displayed ability and good judgment. There were refreshments in abundance and the large crowd present were well served. Look out for another social in two weeks.

The Happy Thought Club were pleasantly surprised on Wednesday night the 6th inst., by Mrs. Carrie Wermouth, at her home, 416 Golden Gate ave., the headquarters of the club. There was a large number present, who were highly entertained, the following excellent program being rendered: Piano selection, Mrs. Stender; comic recitation, Mr. Hahn; poetical reading, Mr. Gardner; song, Mr. Mitchell; instrumental selections, piano, banjo, accordion, mandolin, harmonica and guitar, by Mr. Gardner and Letterell; reading, by "Nita;" messages, by the guides of Mrs. Wermouth; Highland Fling, by Mrs. Wermouth and Mr. Mitchell; Virginia Reel, members of the club. After which most delicious refreshments were served. The parlors were decorated with the most beautiful and exquisite flowers. And thus ended a pleasant evening with the Happy Thought Club.

Mrs. Anna L. Gillespie, has gone to the Mountains for a week, as she is far from being well. She and her friends hope that the rest will assist her in regaining her health.

Progressive Spiritualists Society, met Sunday evening May 10, at Covenant hall, Odd Fellows building. The lecture was the second in review of the world's progress during the fifty six years which mark the new spiritual era, on the teaching of spirit to and through mortals. The speaker took up the subject on Easter Sunday, speaking of the necessary iconoclastic work of the early teachers, how their work was looked upon as very radical then was accepted generally now and taught from pulpits of the world, citing in the second lecture the fact that on this very day the Sunday papers contain accounts of the opinions of one of the noted dignitaries of the church of England regarding the Bible. The guides of Mrs. Lillie said that when one of the most radical of our old time Spiritualists speakers called the Bible a pack of lies, the speaker was severely criticised even by Spiritualists. The singing by the choir was excellent and the trio Abide with me, finely rendered, the congregation joined heartily in a closing hymn. Seats are free, all are welcome.

Rummage Sale.—Under the auspices of the Ladies' Aid Society, closed last Saturday evening the 9th with satisfactory results, the Ladies wish to thank each and all who in any way contributed to their success.

Mr. J. P. Gossitt of Grand Rapids, Mich. and Miss Lina M. Tompkins of Decatur, Ill., made a pleasant call at the JOURNAL office, this week—others are welcome.

A Benefit Seance.—Mr. C. V. Miller has very kindly and generously offered to donate receipts of a seance to be held at his hall, 1084 Bush street on Wednesday evening March 4, in aid of the "Mission Lyceum." We bespeak in behalf of this worthy object, a good attendance of the friends of both parties.

THIS TESTIMONY

Will surely interest many readers of this paper:

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine: I live in the Missouri Swamps in Dunkin county and have been sick with Malarial fever for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get this free bottle.

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Shakespeare says: "There is a Destiny that shapes our ends, rough hew them how we will." Some read it, "There is a destiny that shapes our ends rough, hew them how we will."

If you have your Horoscope cast by me, I can tell you how to avoid many of the rough places of your life, and what you will succeed better at, how to benefit your health, what kind of a person you should marry to have the best success with. I write a Horoscope of 1000 words, giving a forecast of your life with beneficial advice for One Dollar.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, APRIL 23, 1904.

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Between 10 & 11th-Sts.

No. 17

"OUR OWN."

Florence Shaw Kellogg.

"Away!" we say it sadly, but
Our hearts deny the word,
As we grope amid the shadows
Death has so deeply stried.

All time, all space, belong to God,
All distance is as naught
To souls that trust Him still to guide
Though good or ill be wrought.

Our mortal sight is all too dim
To follow where they go;
But that they can not go from Him
It is our joy to know.

We may not look beyond the veil
That Love has hung between;
But hope and faith live closely knit,
The seen with the unseen.

Our own are close about us still,
As in the days of yore;
For Love has built a shining bridge
That spans from shore to shore.

And over it they come and go
To prove our doubts untrue,
And brighten thus the darkening cloud
That shuts them from our view.

And all the way seems clear and glad,
And flowers grow everywhere,
Be they away, or be they not,
They're safe in God's dear care.

As we are safe, one love for all,
Our own, our own, for aye;
Close, close, we hold this precious truth
And sing upon our way.

—Fay, Kansas.

RECOGNITION,

BY RODERICK CAMBELL

Recognition, is the first step of achievement, even that exacting science—we call material science—has now, after a great deal of hesitating, recognized, "A Universal Power" underlying all creation.

Then clearly we have, without further doubt; established a premise, a first principle, and a very important first principle, at that.

Following fast in the footsteps of recognition, comes investigation, and out of investigation, comes knowledge, and knowledge on the other hand; again resolves itself back into power.

Reverting again, to the recognition of a Universal Power, the simple recognition of its reality, in

itself, is sufficient to warrant us, not to trouble ourselves about a distinctive name.

Call it God, or if it suits the fancy better; call it—"Being" as the Polacas do.

The name is a mere matter of taste; the essential thing is to recognize the power. Now let us investigate the attributes of Power, Power, is Energy—Force.

Our best known mode of Power, is Electricity, or at least for convenience sake, we call it Electricity.

another very important factor, to consider (i e.)—Conditions,

This interposing factor; as a rule; is lost sight of, but nevertheless it is a factor of the utmost importance to consider—to recognize.

For example Life is the result of Universal Power; but on the other hand there are degrees of Life; from fullness, down to the lowest ebb. How is this? Universal Power is always the same in strength! Why then, do we not always have fullness of Life?

manifest, in exact rates, to the conditions of Synchronism, or time obtained in the relative potentials.

There must be harmony in the lower, to the higher potential; to ensure a relative full flow.

This is the primary Law of Power or Force, the Law is therefore a condition, and in the Law or condition; so to speak, virtually lies the power of expression.

Funny isn't it? In the Condition man brings about, lies the power of fullness, of expression of Life.

Its simplicity, is really the Cause of the difficulty of recognition. Let us therefore realise the power of Conditions, so far as man is relative to the Universal Power, (the cause)—the conditions are represented in the instrument of his Mind.

The synchronism or tune brought about, in this instrument; becomes a power—namely:—a secondary power, and in exact ratio to the tune, will the power manifest. Then let us turn to the essential conditions of Mind, to manifest power.

Mind must first, be kept Pure; to the influx of uplifting Universal Thought only.

It must be insulated by the controlling power of the Will, from all currents of degrading thought.

Instinct, will prove the quality of thought for you. In conjunction with this Synchronism of the Mental Machinery to the Higher Universal Etheric Vibration; right comprehension of Universal Oneness must be formed in the Mind, and to this, the Trinity of Right Aspiration, Right Conduct, and Right Effort must be added.

Given these conditions to begin with, fullness of Life will manifest, as surely as the Electrical Current manifest to us, in motion and intelligence.

We must however trust the Universal Power, as we trust the Electrical Power, to manifest.

All unseen forces; must be taken on trust first, This is the inviolable Law.

Lastly, remember the Law of Growth, or Evolution—all things manifest, in degress, so dont be impatient. Be still—but Recognize



As I have already said, the name is of no avail, apart from its name therefore, what do we know about Electricity?

Nothing absolutely—bar its results, we know heaps about its results. It gives us motion, light, intelligence, and so on. What do we know about Universal Power?

Nothing absolutely bar its results. It gives us Life. Further we know not. Then let us investigate Life, the result. Results in their relation to Causes have of necessity,

Conditions interposing; is the answer. Causes are always active. Conditions; relatively to the Cause; are always passive.

But—and this is also a very important but—the conditions in themselves, may become either, active, or passive, sequensively a condition may become a cause—namely a secondary cause.

Now let us apply this Trinity of Cause condition and Result, to Life in extenso.

All modes of Power, or force

THE TRUTH OF THE CIRCLES OF LIGHT.

J. P. COOKE.

The old question, What is Truth? again arises. It is suggested that truth is the conformity to the reality of things.

But there are a great many things and to get at their reality, is not such an easy matter.

There are so many realms of truth. There is literal truth, the truth of things, as they appear, there is historical truth, the truth of things as they are recorded.

Then there is philosophical truth, or truths in regard to ideas and causes that lie beneath events.

There is moral truth or truth to the moral law. Personal truths or fidelity to the persons private conviction which will you have?

What is the truth regarding the Circles of Light?

The central sphere of the universe is a sphere or Circle of Light. The grand Pleroma or overfullness of Being.

The living light throbbing in its gracious undulations, manifesting as the Inner Life in the Suns all through the Outward Material Heavens.

This is the Circle of Life, with which we would commune. The divine plan in the spirit of love is perfect, and obedience to the law, reveals the harmony of the plan of Divine Life, attainable here and now.

Let man come into conscious rapport with the divine life and mind—his real Father in Heaven.

You do not get away from truth, by seeking it in different direction.

All the doubt, questioning, and denying in the world bears witness to a belief that the truth may be found.

Nay more, the conviction abides that it has been found, the appeals to revelation attests this; from the ancient Hebrews to Natures Divine Revelations by A. J. Davis.

The technical Christian, believes that the truth is in the New Testament; the Jew that it is in the Old Testament, the Mohammedan that it is in the Koran; the Persian that it is in the Zend Avesta, the Brahmin that it is in the Vedas.

The philosophers searches books and goes through all the realm of speculation, and put faith in his system.

The Theologian look up at the formulas of his creed.

The Spiritual Mystic, sees truth from the Inner life—the soul of all things—the living light of pure being.

The Mystic is only a transcendental Spiritualist. Seeing God in the Inner Life of all.

Circles of Light under one name or another, are springing up all about us and blessing the seekers after the light.

Only another manifestation of the spirit of truth—the beauty of Spir-

ituality—the fuller life is here.

HELPS FOR STUDENTS.

For students and thinkers we have mail courses for their assistance.

We would gladly reach all who are drawn to us and who desire to realize a closer spiritual union.

This life of which are nerves are scant,

Oh life! not death for which in pant,

More life and fuller than I want,
The Healing Power is here to bless and uplift.

Come and let us aid thee to find,

Thy true Self, Thy Soul in God,
The Spirit says "Come."

CIRCLE OF LIGHT CAMP

OPEN FROM MAY 15 TO

OCTOBER 31.

The deep satisfaction of consciously walking with God, of living the Inner Life working in the smile of His approval and the joy of His benediction is so dear to many hearts, that Mother Virtuzia has decided to open the Camp "Retreat" on the shores of Lake Geneva, where these friends who are drawn to Peace, Harmony and Helpfulness, or who are in search for health and strength, Physically, Mentally, and Spiritually, may find a welcome rest and refreshment of Spirit.

The Post Office address after May 15, will be, Circle of Light Camp, Williams Bay, Wis.

For particulars address J. P. Cook, Sec. "C. of L." Home Center, 506 N. Central Ave., Austin, Chicago, Ill.

FROM N. S. A.

A letter from Mrs. M. T. Longley secretary of the N. S. A., after enumerating the names of contributors to the Mediums Relief Fund, reports the entire amount received to March 31st to be \$295.48 and further says: We have yet to collect over Seven Hundred Dollars by the First of June, to secure the second thousand promised by our good nameless friend. Please dear friends, those who have not before contributed, send in your donations at once to this office for this noble object; our needy mediums must be sustained, those we are now caring for cannot be dropped for then will they be objects of charity indeed, but we must have money to keep up this fund, for the monthly pensions are steadily draining its resources. If every Spiritualist would send just what can be spared—dimes or dollars—we will be very grateful, then we could care for those who are in sore need of help.

We notice, that so far, the greater number of contributors are those who always respond to any call for aid in our good works, we see but few names on the list, yet it would seem as if every Spiritualist would be willing to send something for this work of caring for sick and aged mediums who are in need.

One lady donated five dollars in

memory of her ascended father, if others would send something in memory of their loved ones, the angels would surely smile upon them.

Many who send, are themselves unable to do much, but they are blessed in their good work, some are veteran soldiers, others aged and ready for the beyond, all are gratefully remembered by this association. We receipt for all and send expressions of thanks, when we have the address of the donors, but we herewith express fervent thanks to all who have aided in this good work.

Some have asked why we do not found and open a Mediums Home, our reply is, we tried to do so, but could not get sufficient means to open and furnish a home, and as it takes a great deal of money to keep such an institution in operation, we decided to turn the affair into a Mediums Relief Fund from which to pension as many needy mediums as we can.

We so learned that mediums preferred to be with their friends, or to care for themselves with a pension, rather than to be in a Home, and thus we have found the pension plan to be the best for all concerned. Please help the N. S. A. to keep it afloat, your contributions—large or small—will be thankfully received by.

MARY T. LONGLEY.

Sec'y N. S. A.,

600 Penna. ave., S.E., Wash., D.C.

TRUTHS: OR FACTS STANGER THAN FICTION.

BY DR. J. W. COWEN.

[Continued from No. 15]

Spiritualism is no more responsible for the vagaries of the fanatic who on the housetops proclaim his absurd conception of Spiritualism, than the church is for the old-fashioned camp-meeting antics of their grandfathers, from whom perhaps he has inherited his disordered mind. This man, and thousands like him, have invaded the field of Modern Spiritualism with the influx of pioneers, and are displaying all the unrestrained impulses of their enthusiastic natures; but they are steadily subsiding under the psychological influence of stronger and better balanced minds.

The attempts says Epes Sargent, to make Spiritualism responsible for the heresies and vagaries of certain persons, calling themselves Spiritualists, are manifestly unjust. Accusations are often brought that Spiritualism teaches free love, pantheism, socialism, etc.

As well say that the Newtonian philosophy teaches these things, Spiritualism is no more responsible for nominal Spiritualists, than Christianity is for nominal Christians, among which last may be counted free love, antibaptist, mormons, and the brigand of Italy.

Hudson Tuttle the inspired author of some of the ablest work on Spiritualism, in reference to this subject, very truly says: "Too often

the ignorant accept the vague utterances received from a moving table answering, they knew not by what force, or of a medium as infallible authority, and henceforth their lives are tinged by its influence.

They gain the self conceit of being specially ordained for missions, they ventilate their insanities from the rostrum, they crowd the press with their drivelling vagaries, they put their conceit into their lives, and become insufferable nuisances. Hence flows the flood of communications from the great departed which would disgrace a country school boy as compositions.

Their bad grammar and rudeness might be referred to imperfect controls, but they have a singular want of common sense and ideas, and the skeptic pertinently inquires of Washington, Webster, Clay and Parker have become drivelling idiots; if any cause be capable of bringing the worthy individuals to earth one would think the communications, to which their names have been affixed were sufficient, it is not to be supposed for a moment that those worthies dictated such messages, possibly they may communicate, but if they do, they assuredly will stamp their individuality on their sentences, and not content themselves with the stereotyped trance rigmarole, with here and there an old platitude glittering in comparison with the surrounding verbiage.

Such minds are not in harmony with wisdom, and can no more appreciate true words and sentiments, than an ear out of key with the melody of one of Beethoven's sonatas can appreciate its beauty.

They are often so ignorant, conceited and deluded, that they cannot understand, that any attention their inane productions attracts, only serves to show their folly in a stronger light.

Nothing but the simple truth, that human nature asserts its supremacy in defence of forms of faith, that the ever active spirit in man is constantly striving for the attainment of higher purposes, and though his efforts in a majority of instances, are ill directed and end in strife and discord, yet out of this inharmony are those concrete ideas which become jewels of truth and knowledge, and which, sooner or later are estimated at their real value by mankind.

These antagonisms and bickerings are inseparable from human associations; they are the perverted expressions of the universal desire for and tendency to progression, and it is better that this form of expression should exist, than apathy and blind obedience to self-constituted religious authority should universally prevail.

SAN JOSE NEWS.

The annual meeting and election of officers of the Union Society took place on April 3, with the following result: president W. D. J. Hambly; vice-president, Mrs. H. L. Bigelow; secretary, Mr. H. D. Anderson; treasurer, L. D. Dexter; directors, Dr. R. B. Tripp, Miss Cora Ringlip and Mrs. Belle Beatty.

A resolution favoring withdrawal of the society from the State Association was laid on the table, such an action would seem suicidal and should never be encouraged by any professing to be true Spiritualists.

He lives most, who thinks most, feels the noblest, acts the best.

CONCENTRATION.

MRS. CLARA U. MYERS

Go into silence, ask the great Divine Spirit that govern all, to help you, let us love and seek God, then the blessed Angels can reach, teach and lead us to that law of concentration.

All make law and progress, and are educated by the angels. The eternal and universal law is beautiful when comprehended.

With faith we shall be able to cooperate with the natural orders. Good is for you, health is for you, and you will have it, if you concentrate in the right way for it.

Right thinking, and right acting, must go hand in hand to achieve success, follow your thinking by good solid work and use common sense.

Our thoughts makes us, thinking trouble brings trouble; thinking good, brings good, we can make our lives just what the mind thinks.

Let us sit alone, each one attending to their own when sitting in silence, let us think of that we wish most to accomplish, then hold it firm, let nothing else enter our mind while holding that vibration, picture it in your mind's eye, so you have it clear before you, and be sure you are true to that which your mind is upon, and you will soon learn that one great lesson.

Let us all live the truth and stop living a lie. Hypocrisy dominates and lives too much in society. Let us prove our Christianity by our daily lives, and shun all that is evil. We must do this, if we want to learn the law of concentration, for good and truth, happiness and prosperity.

OAKLAND NEWS.

The Union Spiritual Society had good audiences in Fraternal hall, both afternoon and evening.

In the afternoon Mrs. McEvoy and Messrs. Harrop and Judd gave short addresses, after which circles were formed and tests given by Mesdames Gillette, Nilsson, Smith, Knott, McEvoy, Fanning and others.

In the evening Mrs. McEvoy gave an eloquent address on "The Object of Life," followed by psychometric readings by Mrs. Nilsson and Mrs. Knott.

Mrs. Lillie addressed the Psychological Society in Odd Fellows hall, on Sunday Morning her subject being: "Body, Soul, and Spirit." In her treatment of the subject the practical side of life was not forgotten, it being shown that while on earth side of life material conditions had to be taken in account, and that the necessities of earning a living naturally prevented the full acquisition of spiritual conditions.

A business meeting of the Psychological society will be held Sunday April 24, after the usual meeting.

Mrs. Otto has so far recovered her health as to be able to conduct the circle at 1210 Seventh street on Tuesday night, and will be pleased to meet her friends at any time.

It is rumored that Charles Anderson will soon leave us on a lecturing tour.

The circle conducted by Mrs. McEvoy at 766 22nd street, was so large that two rooms were required to hold those attending, and Mrs. Gillette and Mrs. Fanning kindly assisted in providing the necessary conditions.

Dr. Wakefield a local healer has been placed under bonds to appear for trial on charges of violating the law by prescribing medicine.

The first trial is set for Thursday, April 21, and the second one a week later. We will be able to give further particulars next week.

Mrs. S. Cowell and Mrs. M. S. Phelps conducted the meeting at Woodmen hall, on Sunday evening last. Prof. Daubarn and Dr. Meachem, both eminent lectures and writers were present and gave short addresses which were beautiful, elevating and soul inspiring. These meetings are growing in interest and helpful in spreading the truth of the cause so dear to all our hearts.

STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's stock for sale. Apply at the office of the JOURNAL, 1429 Market street

SCHOOL OF METAPHYSICS.

Vrilia Hights, summer school of Metaphysics, will hold its seventh annual session, beginning June 10, and continuing until the middle of September.

Vrilia is delightfully and permanently located at Williams Bay, Wis. The old woods on Lake Geneva, were beloved by the Indians, and here while one enjoys peace and rest, he also, through association, meditation and teaching, realizes the oneness of all life and becomes conscious of spiritual powers.

The freedom from care, and the simple life close to the very heart of Nature, contribute to the joy and knowledge of the Divine in man—a veritable recreation.

A summer or even a few days, at Vrilia develops health of body, strength and power of mind and spiritual consciousness.

For particulars address,

Dr. Alice B. Stockham,
70 Dearborn St.,
Chicago.

NEWS FROM SANTA CRUZ.

Mrs. C. R. MacMeekin writes that she is visiting with Mrs. Millet and daughter who are good Spiritualists and whose hospitality makes all feel at home.

The Unity Society had a good meeting on Sunday at 11 a. m. Mr. and Mrs. Parker are faithful workers. Mrs. Huesmann of San Francisco is spending a few days in Santa Cruz and took part in the meeting on Sunday.

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same

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Address J. C. F. Grumbine. 1285 Commonwealth Ave, Boston, Mass.

"ALICE" MESSAGE CORNER"

Mrs. Anna L. Gillespie, Medium.

Oscar Frugge—This is to my sister, and I so wonder if she knows how much I long to help her these days.

Tell her that the time is drawing near when the burden will be lifted and the way made clear for them to have better conditions.

Father, Mother and the children all are with me and join in love to the ones in the body.

Dr. Taylor—I hear these words and while they are said the form of an elderly man draws near, the friends he wishes to meet are in Los Angeles and he feels sure they will be glad to get the message.

This is what he says: Words cannot describe the wonderful change: the new life brought to me. The old body so tired and worn fell away like a husk from the grain, and the new body was as young as in my best days. My mother met me, and then the rest, not one was missing.

Tell them I don't care about the watch, it is all right. They will know what is meant. Earth life seems small beside this, and Oh! how glad I will be when you are all at home with me.

E. V. Wilson—I cannot let the opportunity pass that is now presented to send testimony, those who know me, know I am ever ready to give it. Again and again have I voiced the glad word: "There is no death," and as long as I can find a message bearer will send the news along the line.

In every State in the Union there are some who know me, and they will be glad that I can manifest, my work has only begun and while I see so much, I cannot do to comfort humanity, I will keep on doing and reach the few while others help the many.

I sent through my dear daughter, a message that the world will not forget. To all who knew me I repeat, I live, you will live and all the world must live for "There is no Death."

Olive Bourden—Just to say that I am still conscious, have not forgotten all the dear ones.

Everet, Cordelia, and Guy, come with me, you wondered who met me first, it was good Dr. Wilson, he who knew me all my life, who was the first to help me to earth life, was also the first to assist me in the higher birth.

Tell Jennie not to worry about her hand, it will get well and strong and she need not feel she will be helpless. Mother you must not worry I did not suffer, was well cared for.

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

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W. T. JONES.
EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, APRIL 23, 1904

ANOTHER BOMBSHELL.

The recent bold attack of Canon Henson of Westminster Abbey upon the authority of old traditions and the further statement, that the teachings and dogmas of the churches of today, are inadequate to meet the demand of the thinking minds of our time.

Canon Henson declares that "inspiration," is now not allowed to certify to the truth of any statement in the Bible, which cannot be substantiated at the bar of reason and evidence.

This remarkable arraignment of long cherished belief and faith, has already raised a storm of indignation, criticism and protests from many quarters.

Since the devotees of old Theologies do not follow St Paul's advice:—"Come let us reason together;" we may expect they will resort to the same old line of defence as in the past. Logic, argument, discussion and reasoning has always proven fatal their cause.

Neither does vituperation and calumny add to their strength. A calm and an impassionate spirit of inquiry is becoming prevalent, even among the masses; the "Thus sayeth the Lord" does not satisfy, they demand something more, they are unwilling to be blindly led, and forced to believe so much unsupported by evidence.

DEATH OF THE BODY IS NATURAL.

Whatever is natural and universal must be beneficial. Knowing the truth about the new birth or transition called "death," one can in no way ever be disturbed by this natural event. All things move and ascend by the one eternal; changeless law of Involution, Evolution and Reincarnation.

We come and we go continuously each time on a higher, purer and more interesting plane of action. By this coming and going in a while we reach infinite perfection or oneness with God, and are then eternally freed from the Law of Reincarnation. In oneness we are no longer bound to the Wheel of Birth and Rebirth.—B. P.

VOICE OF THE PEOPLE

The Editor is not responsible for the opinions of correspondents.

LETTER FROM BERKELEY.

Hot! hotter! hottest! that is the verdict here now. In the dim distance over the Berkeley hills we spy a cloud, no larger than a man's hand, oh! for a shower, yesterday we attended three spiritual meetings

In the morning at Odd Fellows hall, Oakland, to hear Mrs. R. S. Lillie for the Psychical Society. Her discourse was listened to with closest attention on the subject: "Is There a Leader in Spiritualism? Soul and Spirit, Free Will, Man and Woman in Home and Social Life.

Her defense of woman was fine, and the improvised poem a lovely inspiration.

The afternoon service at Fraternal hall, Oakland, was well attended Mr. Burton as president, presided with dignity and ability, Dr. Carter as organist, favored the audience with some fine selections.

The speakers, were Charles Anderson, "The Boy Orator," as he is called, Mrs. McEvoy, Mr. and Mrs. Paul Gillette, Mrs. Drake, Mrs. M. Phelps, Mrs. Nelson of Oakland and Mrs. May Fanning of Berkeley.

The audience listening to each one, with most respectful attention, the large circle, held after the speaking was attended by nearly the entire audience, the mediums serving them were Mrs. Paul Gillette, Mrs. McEvoy, Mrs. Phelps, Miss Sunburg and Mrs. Fanning.

At night we went to hear, Miss Anna Eva Fay, "the wierdly mysterious," as some choose to call her, if what she does is spiritual phenomena then she is a powerful medium, if not, she is a most wonderful trickster.

I do not understand why those who are mediums, should want to sail under false colors, and deny their gifts to the public; surely none of the wonder workers of magic, have risen higher, or commended greater respect or fame, than many of our workers, foremost of which is our pilgrim friend and brother, Dr. J. M. Peebles. I should as soon expect the stars to fall, as that he should deny, his God given gifts of healing, seership and inspiration.

How many pleasant memories cluster about the reception given him recently in your city at "Sun Flower hall," so many on this side of the bay, regret not seeing him.

I feel like jotting down the different speakers names, and items of interest, so that this letter if not consigned to the waste basket, may be kept by all who were there,

as a souvenir of a most delightful day.

Editor Jones, made a most excellent chairman, and how the first words of Dr. Peebles, roused, cheered and enthused every heart, as his words always do.

His private secretary and companion Dr. Thurber, by his manly and yet unassuming manner, won all hearts, he has a wonderful career, and the world will surely hear from him.

I have heard many comments on Mrs. Lillie's, beautiful words of welcome to the Doctor, never have I listened to anything more beautiful, or pathetically tender and true.

I myself, was impelled to speak of the good derived from his old time book, "The Pilgrim," it lies on my table now, old, worn, and with faded cover, but in it, strangely enough, (for it was bought years and years ago, at a second hand book store, Dr. Peebles own name, and that of Prof. B. Carnegie, to whom the book was presented, I think in 1871.

O! Pilgrim book! so tattered and old;

Thy pages all yellowed by Time,
But the soul of the man and his angel band,

Speaks to my heart with a voice divine,

And I hear the sweep of a surge sublime,

Of life and eternity's sea.

There, I have paid that tribute to the book, I will go on now with the program. Mr. William Rider, recited in his own quiet natural way, a poem of boyhood days, Mrs. Wermouth's tribute of praise touched all hearts, when she called Dr. Peebles her Christ, Mr. Leilich, of the Universalist church (previously) made some happy remarks which were well received. Mr. McConnell of Australia, paid the doctor a glowing tribute of praise, for his recent work in Australia. Charlie Anderson "the boy orator," as he is called, talked as only the inspired by angels can, we hope the Eastern Camps, will employ and encourage this little giant for Spiritualism, for he has both ability and enthusiasm.

There was another speaker at the reception, whose words enthused and charmed his hearers, and that was Mr. C. P. Holt his inspirational poem, touched all hearts, my Irish guide says now, as he reads what I've written, "Begorra, we want some more of that same."

There was the last to speak if we remember, but not by any wise the least, Mrs. M. E. Howe, heart and soul spoke in the words to all who listened, and dear little charming "Bright eyes," came through her as medium later on, and many loving beautiful messages given.

After this, the beautifully decorated and loaded tables of Goodies, so bountifully provided for by Mrs. Wadsworth and Mrs. Wermouth

was the feature of interest when about 30 persons were served with refreshments.

It will be forever to us a pleasant picture to hang on memory's wall, then we have a memory of hand shakings, and angels bless you, and the dear old pilgrim, and the stalwart youth had gone, gone with our blessings and prayers as only the good can go, we have a faint memory too, of a delicious lunch and cup of tea within the inner sanctuary of your Sanctum Sanctorum, the jollity of the occasion being enjoyed by the dear spirit, editor Newman whose presence was so plainly felt.

We can not close this letter without mentioning our visit in company with Sister Woods, that faithful worker, and big hearted little woman, to the Peoples Church, the pastor Mrs. Gillespie made a most charming picture, in her white robe with only a red rose for ornament, her discourse on Easter Tide, was very acceptably received; Mr. Gillespie's beautiful voice, like an angel in sweetness and power made us long for another and still another.

We attended a birthday party given at the home of her friend Mrs. Vohinnie, of Oakland, a blessed little woman, whose home has been the home of the Angels for years and years.

The party was given in honor of Miss Victoria Sunberg, one of our best and truest, test mediums and workers, and one who has hosts of friends.—M. F.

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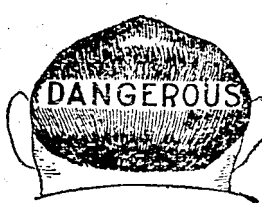
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Please notice.—All persons having books left at the Occult Book Store 1429 Market street, on sale, please call for them. A change having been made in the management.

A Benefit Secance.—Mr. C. V. Miller has very kindly and generously offered to donate receipts of a seance to be held at his hall, 1084 Bush street on Wednesday evening May 4, in aid of the "Mission Lyceum." We bespeak in behalf of this worthy object, a good attendance of the friends of both parties.

The Ladies Aid Society have inaugurated a series of Spiritual message meetings on Friday evenings in Sunflower Hall, 305 Larkin St. Good reliable Mediums will be in attendance, with the view of attracting the investigators and skeptics, as well as those who seek comfort and consolation from those gone before.

The "White Cap" Social.—The Mediums' Protective Association cordially invite their many friends to meet with them in a social and unique entertainment in Sunflower Hall, Larkin St., on this Saturday evening. The committee having the matter in charge promise a pleasant time. They say: "Come prepared to laugh."

Mr. B. F. Sliter of Alameda made a pleasant call at the JOURNAL office last week. He has served as speaker for the Spiritual Union Society of San Jose most of the time since last November. Brother Sliter gives encouraging and hopeful accounts of the cause in the Garden City, and pays high tribute to the work of Mrs. H. A. Griffin as a message bearer, also to Mrs. Nettie Pease Fox, Mr. John Slater and others. "A long pull, a strong pull, and a pull together," always bring success.

Progressive Spiritualists Society, met Sunday evening May 17, at Covenant hall, Odd Fellows building, at 8 p. m. and a good audience was in attendance last Sunday. The subject given Mrs. Lillie was "Joan of Arc," who was she, and what was she? which led, to thoughts of higher guidance by the higher intelligences and their influences upon the affairs of life, with nations as well as individuals. There were numerous strangers and visitors in the audience, among them, Mrs. Harper Lake and Mr. Lake, Mrs. R. A. Dague of Alameda and Mrs. S. A. Jewett, of Cleveland, Ohio, Mr. B. F. Sliter, a worker in Spiritualism, who has been working for the San Jose Society recently. Miss Severance and members of the trio furnished excellent music.

News from Angels reports Mr. Fred Manchester much improved in health. Mrs. Manchester came home for a visit with Mrs. Gillespie.

The Peoples' Church on last Sunday evening were out in good numbers to greet its Pastor home from a week's rest in the mountains. Mrs. Gillespie looked refreshed and much benefited by the "outing." The subject of her lecture was "Relation of New Thought to other Religions." She said: New Thought is not new; that whatever of truth the many new Cults of today claim to possess or teach, were taught and understood by Spiritualists more than fifty years ago. She said that we are beginning to realize the true relation of life and that organizations are the result. Men and women are uniting for the purpose of making the world better and the people in it more fraternal.

We regret to learn that Mrs. Marion Carter, a former member of the Sunflower League and a regular subscriber to the JOURNAL has just met with the loss of her only daughter. Mrs. Carter has our deep sympathy in her great sorrow. Many will remember this pleasant lady from New York State, who visited our city as a guest of Mr. and Mrs. Gillespie two years ago.

The social of the Peoples' Church on Monday evening next will be in charge of the young people of the Society and they promise a unique and most enjoyable time. Look out for surprises for these are a wide-a-wake set of workers. You can not afford to absent yourself from this one.

Henry Harrison Brown, our neighbor and contemporary brings *Now* for April, out in a new form and dress, neatly bound in brown antique paper cover. Not only is it convenient in size, beautiful in appearance, but it is 'chuck' full of helpful suggestions and practical lessons in thought and soul culture. It is one of the leading publications of its kind extant. Published by the "Now" Folk, 1437 Market St., San Francisco.

Election of Officers.—The officers of the Society of Progressive Spiritualists for the ensuing year are, President, F. T. Leilich; 1st Vice-President, J. M. Mathews; 2nd Vice-President, Mrs. B. F. Small; Secretary, John Koch; Treasurer, B. F. Small; Directors: Mrs. H. E. Robinson, Mrs. G. Hilderbrandt, Mr. A. D. Hall, Mrs. F. T. Leilach, Mr. John Koch, Agent. The Sunday meetings of this Society will be discontinued after May 8.

Help the Lyceum.—Officers of Spiritual Societies and others interested in Lyceum work are requested to confer with us next Sunday, April 24, at 909 Market St., at 10:30. If you want the work kept up please come and help.

Subject for adult class last Sunday was Do Attacks on Spiritualism Benefit or Hurt the Cause? Continued on the 24th.

C. H. WADSWORTH.

Coming Events.—Mediums' Protective Social Sunflower Hall this Saturday evening. Peoples' Church Kindergarten Social Monday night, 25th, Sunflower Hall. Mission Lyceum Benefit at Mr. C. V. Miller's, 1080 Bush St., Wednesday night, May 4.

Passed on.—Mrs. Geo. F. Perkins passed to the beyond this afternoon, as our forms were being closed, Thursday, 21st.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, APRIL 30, 1904.

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No. 18

ANGEL VISITANTS.

Florence Shaw Kellogg.

They gather around us,
A bright angel band
With whispers of love from
The fair Summerland,
Where flowers are unfading,
And hopes never dim;
Where the rich wine of life
Sparkles full to the brim.

Where the sweet songs of love
Are heard ever more,
And we greet in our joy
The friends gone before,
Where work never wearies,
Nor pleasures depart,
Where doubts and misgivings
Disturb not the heart.

They come in their beauty,
This bright angel band
And close, close about us
They lovingly stand.
The Father has sent them
To teach us of love,
And fit us to join them
In the bright home above.

May our hearts ever open
To let them come in;
It rooms swept and garnished
From all taint of sin,
And, oh! may they teach us
That all life is one,
And the winning of Heaven
On earth shall be done.

—Fay, Kansas.

WHY HAS THE MINISTER LOST IN PRESTIGE AND AUTHORITY.

Why is it that the ministry, especially in the United States, has lost much of its prestige and authority as a profession?

It can hardly be disputed that the clergyman does not hold the same position in the community that he held in the seventeenth and eighteenth centuries and in the early part of the nineteenth. There is not nowadays that reverence for the ecclesiastical profession which was felt and displayed by Americans in the past.

The preacher is no longer regarded distinctively as a Man of God, a potent intermediary between the layman and Deity, a vessel set apart and filled with peculiar powers and graces. People look upon the minister rather as a man

among men whose business happens to be preaching rather than litigation, surgery or soldiering.

The minister seems to have lost in popular opinion, his sacerdotal character. He is not of the seed of Aaron nor of the order of Melchisedec. Holy Orders, if he has received the sacrament at all, are not held to have an indelible mark on

his soul. People listen to him respectfully, but not as to one speaking with authority. He is not a shepherd over the fold, but merely the bell wether of the flock whom the others may follow if they please.

The standing of the ministry in the society of today is considered very seriously by an anonymous clergyman in the New York Inde-

pendent of March 10, under the headline, "Why I Gave Up the Ministry—A Soul's Tragedy." The writer, stating his age at 32 years, says that he is giving up the profession for which he has spent his life thus far in fitting himself, and in which just now he ought to be most happy. He is impelled in this course, he says, first of all, by



The Sisters Planning for a Surprise Party.

"a feeling of revulsion at the type of man with whom one must associate."

On this point he writes: Any man in the ministry of any strength himself has felt this at some time.

The probability is that he began to feel it back as early as college days. He noticed there that strong men prepared to study law or medicine, weak ones theology.

I do not mean to say that this feeling is justified: the personal element enters so largely and personal pride is so strong. I have heard this very thing said by almost every clergyman I know, and am sure that they who say it feel it. The curious thing is the way in which each one seems to think that he himself is fit, but is not quite sure about anybody else.

I know too, what a large part self-conceit might play here; and yet I am just as sure that in my own case this feeling is not wholly a sign of egotism. I have merely come deliberately to believe that statement heard so often—namely, that the ministry today is not the profession which attracts the strongest men."

Doubtless there is truth in the statement that the ministry does not attract the strongest men. At the universities, the divinity schools have the smallest attendance and the least influence of any, and at Yale the divinity school is the only department, save one other, which reports a falling off in attendance.

All the churches, without exception, have difficulty in getting divinity students of the highest intellectual caliber. The thoughts of are directed toward physical science and averted from theology. Men are seeking God, not in the churches but in the laboratories.

They look for heaven through telescopes rather than through the scriptures. Many professing Christians affected, in some cases without being aware of it, by agnostic philosophy. Theology, to the intensely modern mind, is a barren field. These opinions are infused into the American boy from his tenderest years. He imbibes respect for science and contempt for theology at the grammar school, at the high school and at the university. Consequently, when he comes to choose a profession, he feels no calling for the ministry. He prefers to plunge into a worldly profession where the competition is keener and the rewards larger in power, glory and wealth.

Of old, the church offered a fair road to the high places of the earth, as well as to heaven. It was the profession chosen by Richelieu, Mazarin and Wolsey, as well as by Ignatius Loyola, Aloysius Gonzaga and Francis Bernadone of Assisi. Under the establishments in the old countries there was room in the church for the play of every kind of talent, political, oratorical, liter-

ary, artistic, musical, moral. But under modern conditions the clergyman must be mainly a preacher and parochial administrator, and as preaching is no longer listened to as the voice from Sinai, the clergyman finds that his chief work consists in the business management of his church and auxiliary societies. This is one of the complaints of the anonymous contributor to the Independent. He says:

The church has sent its clergy out, or at least it has allowed them to go out, to do many things in the name of religion which have nothing whatever to do with it. The clergy today are busy? Yes. But busy doing what? Not things they ever were ordered to do. They are busy as managers of institutions, as members of committees, as representatives on boards, as trustees of asylums, orphanages, schools and hospitals, dispensaries and colleges and builders for themselves of parish houses, where they organize and execute affairs of clubs and guilds, societies and institutes. They were not ordained to do these things, nor did they need years of professional training to become able to do them.

These limitations on the scope of a clergyman's work naturally deter from the ministry all men but those who feel a vocation for parish administration. The secularizing of the clergy—that is, the loss of sacerdotal authority over the faithful, has also tended to send men of force and brains into other professions. The American mind at present has not a theological cast.

American religion is concerned more with ethics than with doctrine. There is a tendency to laicize the church and—as Professor Schinz of Bryn Mawr has written—to reduce it to the position of an agency for the solution of economic and social problems.

—San Francisco Bulletin.

MRS. KATHERINE TINGLEY RETURNS FROM JAPAN WHERE SHE WILL FOUND SCHOOLS

Mrs. Katherine Tingley, Purple Mother, of the Lotus Buds of Point Loma, high priestess of the Universal Brotherhood and founder of the Raja Yoga School, is to invade the Orient with her theosophical teachings. The Japanese liner American Maru brought her to this city this week from the Far East. India, Egypt, Japan and European countries have been included in Mrs. Tingley's itinerary and for the past five months she has been traveling for the purpose of selecting promising fields where the doctrine of Raja Yoga will thrive and flourish.

The Purple Mother left Yokohama nearly three weeks ago after having spent some time in Japan.

To the passengers on the liner she was practically unknown. She kept her mission secret and held herself aloof. In the dining room she did not eat with her fellow passengers but asked for and was granted a separate table where she enjoyed her meals in solitude.

Mrs. Tingley will remain in this city for a few days and will then return to Point Loma to resume charge of her colony at that place.

When Mrs. Tingley left for Europe there were four followers of her teachings with her. When she returned, there was only one disciple traveling with her. Three members of the Universal Brotherhood were left in Japan to prepare the ground for the sowing of the seed. In Japan Mrs. Tingley believes she has found the most promising field and it is there that her teaching will be fostered.

In speaking of her mission in the Orient, Mrs. Tingley said: "I have been traveling for educational purposes and have visited many countries of Europe and Asia. My traveling has been with a view of looking over the ground, and I have made no effort as yet to establish schools.

I gave no public lectures and there was no proselyting. Everywhere I found a field for my labors, but in Japan I expect to meet with the greatest success. I left Point Loma in charge of a general manager and I shall return there to assume personal charge of the colony. It is a pleasure to return to this country after having been away for some time. In my travels I have not given my mission general publicity.

Mrs. Tingley was brought prominently before the public in November, 1902, when the methods employed in her Point Loma institution in the education of children from Cuba were under investigation by the Federal authorities.

San Francisco Examiner.

AUSTRALASIA, TALKING ABOUT OUR NEIGHBORS.

BY LAURA G. FINEN

Dunedin, N. Z. Feb. 20, 1904.

Australasia, proper, includes the five States of Australia (Queensland New South Wales, Victoria, South and West Australia,) also Tasmania and New Zealand.

New South Wales is the mother country, having been settled first, as early as 1787, when England extended a period of military and despotic government, adapted only to the circumstances of a penal settlement, until 1823 when a Governor was appointed and a legislature elected.

Gradually, the possessions of England increased until 1840, when Capt. Hobson with the consent of the natives of New Zealand, proclaimed the sovereignty of Queen Victoria over these islands.

The generous slice of possessions

governed by England here, are three: 3,077,377 square miles or 1,069,521,680 acres, nearly as much as the entire Europe, which contains 3,742,000 square miles, and considering the fact that England, Scotland Ireland comprise only 121,305 square miles, its modesty will be appreciated.

The population of Australasia, is 153,000 Aborigines and about 4,544,000 Colonists, or two persons to square mile, while America has 9, and Europe has 100 inhabitants to each square mile.

Nearly 95 per cent of the Colonists are of British origin, the balance are mostly German. The next in point of numbers are Chinese, of which there are 36 thousand, but these gradually decrease, as the "immigration restriction act" provides for the exclusion of any person who cannot write a passage of fifty words in a European language specified by an officer of Customs.

In a country nearly as large as the U. S., a variety of climate will naturally be found. 1,145,000 square miles of the northern part of Australia lies within the Tropic of Capricorn, settled nearly altogether by Aborigines, the climate being too hot for Colonists.

Australasia as a whole, has a milder climate than corresponding lands in the Northern Hemisphere. During July, which is the coldest month, one half of this country has a Mean Temperature, ranging from 40 degrees to 60 degrees and the other half from 64 to 80 degrees Fahr., while during December the warmest summer month, the temperature ranges from 50 degrees to above 95 degrees Fahr., one half of Australasia having a Mean Temperature below 83 degree.

Parliament is a ruling power, with an upper and lower house elected by the people. The seat of Parliament for Australia is at Melbourne and for New Zealand at Wellington. Each is presided over by a Governor appointed by the King of England. It is well worthy of mention that so far no public official, not even an Alderman has ever been known to disgrace his office by accepting a bribe in return for his support. The women vote as well as the men for members of Parliament, while the Municipal franchise is extended only to tax payers, or renters of property, regardless of sex. Every voter has a number on the election roll, and if not able to be present can vote by mail.

There are nearly a hundred thousand more men than women and still only 32 per cent of the women are married. They have universally large families, from eight to twenty children. Divorces are almost unknown and less than one per cent. Special attention is paid to education and no child allowed to go to work, until granted a certificate from the school, showing that it has reached a certain proficiency in reading, writing and spelling, which may be attained at the age of thirteen. The Government also maintains special classes for the manual and technical instruction of

teachers, including cookery, wood-work, cottage gardening, dressmaking, laundry work, swimming and life saving, first aid and ambulance. There are also schools of art and engineering, technical science, agriculture and mining, all calculated to fit the children better for their future calling.

There are in addition, a number of well attended Universities. The Australasians are, as a class, very religious. The Church of England has the most members, the Catholics next, then Presbyterians, Methodists, etc. No newspapers are published on Sunday and the street cars do not run on that day until 2 p. m.

Their morals are good and murders and serious crimes seldom occur. Drink is slightly on the increase, reduced to gallons of proof spirits. Two gallons are credited to each adult, while it is claimed that Americans consume two and one-half gallons annually. France heads the list, consuming five gallons for each adult. Considerable tobacco is used, nearly every man smokes a short pipe after his meals, but he does not smoke continually as the Americans. Few cigars are used, while cigarette smoking is on the increase, over 300 per cent more having been consumed the past year than the year previous. There are as yet no laws regulating the sale of these 'coffin nails' to minors.

They have no saloons but bars are licensed with hotels and the number regulated according to the population, one license being granted for each 500 persons, the license costing \$200 per year.

Unfortunately the Colonists permit barmaids. These are invariably fine looking and intelligent young women, but measures have been started to abolish this pernicious habit.

The Government takes good care of its dependents. The proportion of deaf and dumb is three to every ten thousand inhabitants; of blind, seven; of lunatics, one hundred and thirty-five; and of idiots, one. The percentage in all these classes range higher among the men than the women. The orphans are mostly cared for in private institutions, supervised by different churches, who receive a stipulated amount for each child committed to their care.

Pensions are allowed each person at the age of 65, provided he has lived in the Colony for 65 years, has not committed a crime, deserted his wife, been a drunkard, or otherwise disgraced his good name. The yearly pension is \$90, paid, regardless of sex.

[To be Continued.]

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

ITEMS FROM SAN JOSE.

On Sunnay morning last the 24 inst. a goodly number of Spiritualists and their friends boarded the cars bound for Alum Rock Park to spend the day amid the haunts of Nature.

It was the intention to have our morning service at eleven, but as some had not arrived whom we expected to be present the tables were spread and the lunch baskets were relieved of their contents—Brother Hambly as master of ceremonies kindly built a fire and prepared coffee for the crowd (which was dispensed gratis.)

The company all seemed to be in the best of spirits and expressed themselves accordingly, after a time the tables were cleared, meeting called to order, song books distributed and the song beginning "We have gathered in this Temple, Where its roof the arching skies," was sung by the audience.

President Hambly made a few opening remarks appropriate to the occasion, and then read an article from the San Jose "Mercury" on the subject of Salt Water as containing healing properties.

Mr. Frank Harken was then invited to the platform and as usual said something to be remembered.

A teacher of Universal Science W. Sidney Fertig (late of Santa Cruz) was then called on, and gave a very interesting talk, he was followed by others. Sister Hubbard's controls, Sister Knight's control, Dr. Lewis, each gave an address which was full of rich thought and experiences.

Mrs. Haley sang unaccompanied a beautiful song, "For the Truth" in a charming manner. Mrs. H. A. Griffin gave tests and messages for half an hour which were all recognized; Sister Griffin gave a message from one lately passed over, to one of our members reminding her of

an agreement between them of the one returning to the other and making their presence known. Mrs. Bigelow recited "How shall we know them," in answer to the message.

There were several songs sung by the audience between speaking. the President announced the meetings at the hall and also the Lyceum for next Sunday morning at ten o'clock, inviting all to be present and bring children.

Also speaking of mid-week social meetings of the society at different houses every two weeks, after singing meeting was dismissed by singing every one to asked stay on the grounds as long as they wished. A band plays every Sunday afternoon which add to the pleasure of the visitors to the park.

Yours for the upbuilding of the temple of truth and appreciation of the blessings of life.

MRS. H. L. BIGELOW.

Vice-pres. First Spiritual Union

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I want so much to reach them and tell them I am all right, but want to have them keep me close to them—not dead,—not gone away but just myself.

I will try again if you will please let me soon. I am glad to send this to Quincy.

Elenor Reed—A tall slender lady about thirty years of age, dark hair and large black eyes; she says this may reach my friends in Stockton, and then they will know I don't forget.

It is all over, the pain—the awful pain, and to rest alone is heaven.

But there are so many beautiful things besides rest here. The time goes by so rapidly it does not seem so long since I left, yet it has been seven years.

Grandpa and Uncle Harry are with me today and send greeting to all.

Mary Barnett—The lady is young in years, but old in sorrow, who now comes. She desires to reach her mother, and tells me she is in San Diego and will read this and be glad. She speaks of William and the baby; and is so glad the little one is with her.

There is something strange in the speech of this lady—a hesitating or slow manner of speech—as if she hardly knows how to talk. Now I see, she could not speak aloud at all, and never did in earth life but is learning it all now. She is so happy, so content and the old heart ache is no more, but instead a peace that fills her life.

Thomas Eager—Yes, Yes, I am here, and tell my dear wife and children that Walter and all are with me

I know how sad they are at times and how she longs to come, but not yet. A little more to do; a little more to give where it is needed; and I want her to see some happy days on earth; but we will stay near her and help to brighten their lonely way. We don't forget, we don't forget.

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SAN FRANCISCO, APRIL 30, 1904

PROGRESS.

MRS. CLARA U. MYERS

Progress is eternal environment changing forever. Harmony with environment is possible only, as one keeps pace with its changes; and inharmony being necessary, the result of inaction and passivity.

Why do people forsake the old thought and seek the new? Why are they willing to bear the ridicule or contempt of their family and friends? They have become matters of necessity; the old thought having failed to satisfy.

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Under these new conditions, new methods were used and substituted for the old, and the patients recovered.

Do you see what progress is doing for humanity. Progression in life, whose heart is getting softer, whose blood warmer, whose brain responses quickly, whose spirit is entering living peace, for blessed is he who sees only good in the universe.

What a beautiful world there will be when all the slanderers are converted to God and live a true life, for in love we do for ourselves and help our own spiritual growth.

Poverty is due to lack of love and faith in God, for we look to the spirit for strength and help. We can none of us shirk any responsibilities here.

Let us all pray for more light, and the great spirit of unending life, ever lasting, will help us. Progression is eternal and has no end.

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He lives most, who thinks most, feels the noblest, acts the best.

VOICE OF THE PEOPLE

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LETTER FROM LOS ANGELES

EDITOR JOURNAL:

I congratulate you upon the greatly improved editorial management of the JOURNAL, as evidenced by your enterprise in publishing accounts of our last Anniversary Services, and in various other lines of interest to Spiritualist. As the Mediums say: "May you progress more and more in these desirable directions, even to the 'perfect day' therefore, Amen."

J. Stitt Wilson's admirable letter meets with great acceptance down here, where that gentleman is so popular. Mr. Wilson's lectures in this city, on "The Inspired Life" were not only highly appreciated, but were the undoubted means of the uplifting and positive spiritual regeneration of hundreds of his hearers. It is gratifying to hear from him, personally, that he has received positive evidences of the return to earth of our loved ones from "the other side."

It is hoped that Mr. Wilson will soon be with us again, and that we shall be favored with a series of his admirable lectures from the "Truth-seeker's Platform, on almost any subject of interest to intelligent people.

Prof. Bowman, our veteran local orator, is lecturing before our various societies on Spiritualism and subjects cognate thereto. His lectures are appreciated by all thinking, intelligent Spiritualists, who are privileged to hear him.

Mrs. Freitag, pastor of the Harmonial Association of this city, is laboring in the cause, with phenomena and philosophy before that society, every Sunday. On Thursdays she holds a phenomenal seance at Burbank Hall, and charges 25 cents for admission. At a recent seance, a licence collector appeared and insisted that the lady medium take out a licence under our City Ordinance, which requires all mediums, taking pay for their services, to pay a licence fee, to the city, of \$15.00 a month. Notwithstanding that Mrs. Freitag is an ordained minister of the Gospel of Spiritualism, she had to comply with the letter of the ordinance.

In reference to this particular ordinance of our city, there appears to be an exception in favor of those mediums who "heal by the laying on of hands," as I have been informed by the legal gentlemen of the city attorney's office, that the licence law has not been holding people for practicing "healing by the laying on of hands," and that "no license is required for that par-

ticular practice." It is something to be thankful for, that one class of mediums—the Healers, are exempt so far, from the pecuniary exactions of the greedy license collectors of our money-loving municipality.

"About this time," as the almanacs say, "look out for the indications of our approaching camp-meeting of which more anon."

There are large numbers of Spiritualists and Free Thought people here, who would relish, about this time, a series of scientific and philosophical lectures by either, Mrs. Watson or Mrs. Lillie—say about a baker's dozen from each. Mr. John Slater, with his admirable readings and tests, would be well received, too, particularly if his charges for admittance were not too high—that is if he would come as of old, "as was his won't."

Yours,

William Lovegrove.

DO JUSTICE AND HAVE MERCY.

EDITOR JOURNAL:

The Liberal Review of April edited by Rev. M. M. Mangasarain, of Chicago, has an article stating that some months ago we sent a letter to President Roosevelt, calling attention to and asking an explanation of, a reference of his to a great American, Thomas Paine, believing that he would correct an injustice to the memory of a national benefactor.

Thomas Paine, the peer of our noblest revolutionary heroes, was not an Atheist, as Mr. Roosevelt charges.

Paine writes: I die in perfect composure and resignation to the will of my creator, God." Is it fair for President Roosevelt to call such a man an Atheist? "I believe in one God and hope for immortality".

All the writings of Paine prove that he believed in one God; creator and ruler; as firmly as Roosevelt does. Rev. Brooke Hereford of the church of the Messiah, in a lecture said some years ago, if Paine were now living, he would be proud to have him join his church.

Is it just to call such a man, "filthy?" To realize Theodore Roosevelt's abusive words we quote from the opinion of George Washington who wrote to Paine as follows:

"Command my best services, with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your work," and who with much pleasure subscribes himself your sincere friend.—George Washington

This is the opinion of the person whom the Duke of Wellington said was the noblest character of all time.

Roosevelt calls the friend and co-worker of Washington—"A filthy Atheist." Thomas Jefferson wrote to Paine—"It will be your

glory to have steadily labored, and with as much effect as any man living. That you may long live to reap the reward in the thankfulness of nations, is my sincere prayer."

The great co-worker and friend of Jefferson is called "a filthy Atheist," by Roosevelt. As some months have elapsed since Roosevelt was asked to correct his false statements of Paine, it is evident that no response will be given to the courteous appeal of the editor of the "Review". Mr. Roosevelt ignores the Biblical dictum: "Justice only shalt thou pursue, in order that thou mayest live."—The Quaker.

THE WATSEKA WONDER.

Many thanks Mr. Editor for the copies of the JOURNAL you sent me; and was very much impressed with the "Watseka Wonder" and felt satisfied of its truthfulness from what I have seen.

A few years ago, while visiting the family of Mr. Clinton H. Sprinkle, in the adjoining town of Berkley, W. Va., there was also visiting the family, a Trance and Independent slate writing medium from Baltimore Md., Mr. Joseph Sewell and at times when in a trance, his physical body would be taken possession of by his Indian guide "Toby," and as soon as he would be in possession of Sewell's body his Indian appetite would return to him and he would call for Pound Cake and Whiskey, and upon it being given to him, would stay his enormous Indian appetite, at the expense of Sewell's body, and when he Sewell would again get in possession of his physical body he would be in misery for several days; and was compelled to caution the family not to give him anything to eat or drink when in that condition; Mr. Sewell himself, being a very small eater, and never drank whiskey.

Some of these days I expect to leave this old body of mine, in the possession of some good kind spirit while I visit the spirit world and return and take it up again.

For as long as our physical body is occupied by a spiritual body it matters not whose it is, it will live; but as soon as our physical is dispossessed of a spiritual it will die and is only fit for the grave.

J. I. Hollingsworth.

Children's Lyceum—The subject for the adult group at the Lyceum, May 1st will be "What is the greatest problem of life?" Miss Ethel Evans was selected Flower Queen, by the children and we hope no car strike will hinder our Flower Celebration.

C. H. WADSWORTH.

Memorial service in remembrance of the beautiful life work of Mrs. Emalini Silver Perkins will be held during the next week. See notice of same in Daily paper.

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Opened their meetings November 1, at 8 p.m., Covenant hall, Odd Fellows Building, corner 7th and Market streets, San Francisco, with Mrs. R. S. Lillie as speaker, Miss Alice Severance, pianist. Seats free. All are welcome.

A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-110, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. MRS. ELIZABETH M. CAMPBELL Sec.

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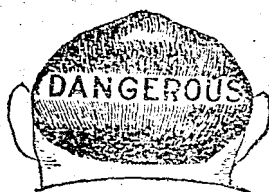
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A Benefit Seance.—Mr. C. V. Miller has very kindly and generously offered to donate receipts of a seance to be held at his hall, 1084 Bush street on Wednesday evening May 4, in aid of the "Mission Lyceum." We bespeak in behalf of this worthy object, a good attendance of the friends of both parties.

The Funeral Services of Mrs. Emaline Silvers Perkins, wife of George F. Perkins, was held at 1209 Mission St., Gantner Bros's., the undertakers, conducting. Mrs. R. S. Lillie gave the address. The Lyceum Male Quartette sang beautiful hymns, appropriate to the occasion, one being the selection of Mrs. Perkins herself. Seldom do we see such a manifestation of respect and sympathy as was demonstrated upon this occasion. Mrs. Lillie's remarks and poem can not be reproduced here, but a part of her address we quote: "Our Sister has, as thousands already knew, been a sufferer from a combination of incurable diseases and has had the entire attention of Mr. Perkins, who has used all possible methods to relieve and restore her to health. It is a strange coincidence that on the morning of their wedding day Mr. Perkins walked to the wharf to catch the first boat to Oakland; while waiting, the sun burst into view, shedding its glorious light over their future pathway which led them through nearly all the States in the Union as teachers and demonstrators of our Spiritual philosophy. On the morning of her funeral Mr. Perkins again found himself at the same place viewing the same glorious sun, as he did nineteen years and seven months ago. He exclaimed to himself, 'The other sunrise was mine, this is hers.' The story of their united lives on earth had been told, she had passed through life's Golden Gate, which is called death, and passed out of the range of physical vision on to that broader and eternal sea. Their lives have been a beautiful example of harmony and love. It is useless to deny that he and her friends will sadly miss her cheerful, hopeful face and spiritual advice so freely given through her organism during her many years of service." Mrs. Lillie delegated Mrs. M. E. G. Howe, to conclude the services at Cypress Lawn. The Quartette rendering in a most touching manner other beautiful songs, and all that we could do for our arisen sister was done.

The Mediums' Protective Association's monthly social on Saturday night, the 23d inst., in Sunflower Hall, proved a great success, nearly a hundred people being present. The program had many new and pleasing features. The greatest interest centering in the Court held by the White Caps, before whom a number of the prominent men and women were arraigned, charged with various misdemeanors; those found guilty were summarily dealt with, according to the gravity of the offense. Mr. Bracken made a more lenient Judge than the title of his court would imply. Messrs. Howe, Davies and MacMeekin faithfully per-

formed their respective duties as officers of the Court. At this point the ladies took charge, presenting another new feature. A large profile of a lady's head with a five-pointed star at the forehead; each person present, in turn, after being blindfolded, were given a small, white bow, which they were expected to fasten with a pin in the center of the star. There was a sharp contest for the first prize. Mr. Wadsworth, Lulu Sexton and another little girl, whose name we did not learn, were close rivals. The committee deciding in favor of Mr. Wadsworth; Mr. Wm. Rider winning the booby prize. Mrs. Wermouth, Mrs. Meyer and Mrs. Sarah Seal composed the committee, assisted by Mrs. Howe, Mrs. MacMeekin, Mrs. Cleveland and others. Delicious cake and lemonade were served and everybody left the hall in a joyful and happy mood. Come again.

"Never too late to mend," is a good maxim. A notice of the Board meeting of the Mediums' Protective Association, held on the 9th of the present month, was inadvertently crowded out of the JOURNAL of the 16th and press of business made us overlook it last week. The meeting was held at the pleasant parlors of Mr. and Mrs. Howe, the Secretary of the Society and his wife, who is a member of the Board. Besides the officers there were members of the Society and their guests, who are always welcome. Among them, Mrs. R. S. Lillie, who with Mrs. Seal, Mr. W. H. Davies and Mrs. Howe voiced high and noble sentiments, improvisations and hopeful prophecies for the future of the society. One new member was received and a very delicious repast was served and highly enjoyed. [Editor]

The Peoples' Church.—The audience was larger than usual on Sunday last and the subject discoursed upon by Mrs. Gillespie was: "Spiritualism as a Reformer." It was shown that since the advent and teachings of our Philosophy, great reforms have taken place in every department of human life. That the "key note" to permanent reform is the realization of individual responsibility. The music was better, several of the young people having joined the choir.

The Kindergarten Social.—Under the exclusive supervision of the Young Ladies and Gentlemen members of the Peoples church on Monday evening the 25th in Sunflower Hall, was in point of success, a real surprise even to the managers. The evening was a stormy one, but not severe enough to keep away those who had just a hint of the many surprises in store. The program was a unique one, unlike anything produced heretofore in the annals of time, which consisted of songs, recitations, choruses, pantomimes, games, and plenty of dainty refreshments. With nothing left to be desired; it was difficult to believe, that the sedate and staid young men and ladies we meet on Sundays at the church could be transformed into little romping boys and girls, who welcomed and so royally entertained their many guests. Miss Rene Oleson as chairman, Miss Leah Ford treasurer, Mr. Frank Briggs secretary, assisted by Mrs. Sarah Manchester, Miss Lula Riley, Miss Theresa Oleson, Miss Jessie Gardiner, Miss Ethel Peck, Miss Bell Stevenson, Miss Edith Norton, Mr. Robert Stevenson, Mr. Raymond Peck and Mr. Lester Fitzsimmons, were the jolliest committee you would wish to see. The program as rendered was as follows: Opening chorus, The Ambitious Fly; recitation, The Lost Doll, Edith Norton; song, Mrs. Frisky, Theresa Oleson; recitation, Papa and the Goats, Lester Fitzsimmons; song, I Don't Want to Play in Your Yard, Sallie Manchester; recitation from Nursery Tales, Little Raymond Peck; song, Rosy Posey, Lulu and Theresa (the Green Sisters); song, Rock a Bye, Frankie Briggs (first appearance); song, Chickadees, Bell and Ethel (the Brown Sisters); recitation, Mama's Darling, Leah Ford; recitation, The Tempest, Robbie Stevenson; chorus, Grand Finale, The Merry Bells, entire Committee. Mrs. Anna L. Gillespie as teacher made a great hit.

Progressive Spiritualists Society, met Sunday evening April 24, at Covenant Hall, Odd Fellows building at 8 p.m. and a good audience was in attendance last Sunday. The subject of Mrs. Lillie's address was taken from the audience, touching upon many problems of the day. They were all ably handled. The Society closes its meetings earlier than usual this season by request of their speaker. Mrs. Lillie will soon start on an extended tour East and Northwest.

Friday Night benefit meeting in Sunflower Hall was fairly well attended last week. Mrs. Kate Lester, Mrs. Marie Bird and Mrs. E. G. Howe, Mediums. Mrs. Sadie Eberhardt, assisted by Mrs. Howe, occupied the platform last evening.

Wedding Bells.—Married April 23d, at the residence of Mr. and Mrs. S. J. Myer, 1752 Sutter St., Mr. Frank Heuck of Oakland and Miss Bertha Shultz of this city. Mrs. Anna L. Gillespie officiating, in the presence of the family and a few friends. After congratulations the happy pair and guests repaired to the dining room where a dainty collation was served. The unseen joined with the friends in the 'God speed' to the young couple, in eloquent words through Mrs. Myer. Mr. and Mrs. Heuck left that evening for their home in Oakland with many good wishes.

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